

# CATHOLIQUE TRADITIONS.

OR  
A TREATISE OF THE  
BELIEFE OF THE CHRISTI-  
ANS OF ASIA, EUROPA, AND  
AFRICA, in the Principall Contro-  
versies of our TIME.  
IN FAVOUR OF THE LOVERS  
Of the CATHOLIQUE Truth, and the  
Peace of the CHURCH.

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*Written in French by Th. A. I. C. And Translated  
into English, by LEWIS OWEN.*

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LONDON  
Printed by W. STANSBY, for HENRY FETHER-  
STONE, and are to be sold at his Shoppe in Pauls  
Church-yard, at the signe of the Rose.

1610.

*Ex Bibl. C. de la domme in aet.*





*gsh*

*3 P 9*



TO THE HIGH AND  
*MIGHTIE PRINCE,*  
HENRY, Prince of Great  
BRITAIN.

*MY GRACIOUS LORD.*



Great Attempts become great Princes. And is there a greater or a more worthy enterprise, more holy in it selfe, and more comfortable to the world, then the re-establishing of peace in the Church, and the refreshing of Christendome, through the reconciliation of the differences, which ignorance, avarice and ambition haue hatched, and which passion and stomacke doe as yet maintaine? And is there any Prince more worthy for the sincerity of his life, more capable for his solide iudgement, and rare knowledge in all good sciences, especially in those that belong to God, and god-



*The Epistle Dedicatorie.*

*H James.*

linesse, then that great King your father, the nurf-father of learning? Who I say, more fit for this great businesse then Hee, as well for his eminent dignitie, power, credite and authority amongst the Christian Princes of the West, as also for the experience which he hath in the managing of the like affaires, hauing already well nigh pacified those diuisions, which the ouermuch scruple of some, and the too too much libertie of others had brought into the Church of England; vnto the which conformity, he hath also most happily reduced the Church of Scotland, to be conioyned and re-vnited both in discipline, and ceremonies; that he may attaine to that marke which he aimes at, that is, a holy and strict vnion, as well in the religion, as in the state of all the people and Countries vnder his obedience? Who I say, can with more hope of good successe vndertake so excellent a peece of worke, then he, whom the heauens haue so richly endowed with such rare qualities, as I haue sayed, and other pefections truely heroique, and admirable! And you my renowned Lord, after him, and with him, for to second him in such a goodly and honourable enterprise, seeing that already by reason of the generosity of your spirit, the happy education of your youth, the imitation of so rare an example, and that at home, and of your owne Father: and aboue all the rest, by reason of the bountie and courage of your nature; you are the second hope of great Britane, and make men expect great and mighty deffcigns at your hands, & such as shal be profitable to all Christendome: and (if it please God) to be one day a principall instrument to tame these damnable Monsters of wicked factions and pernitious sects, which haue almost made a spoile of the body of Christ his Church; yet not so much doubtlesse through the diuersity of beleefes in the matter of faith, which is the soule and essence of religion (for the which we are greatly to praise God) As for the differences of Ecclesiasticall rytes and ceremonies, whereof your highnesse shal see here a patterne or plat-forme, gathered only to shew to the world, that in the three other Clymates, yea euen among the blind Pagans and impious Mahometists, the name of the Sonne of God is knowne



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knowne and called vpon, if not with so much puritie, yet surely with more pietie (although that their doctrine is not so subtilly expounded) then amongst vs: and shall be more and more (God willing) toward the end of the world, according to the Prophetical and Euangelicall promises; and in the issue to conuince and confound those which doe empale and enclose the Church of Iesus Christ, within the circuite of their walles, or within the limits of one Prouince, or else within the regions of those people, who hold one selfe same opinion, and are obedient to one chiefe or head aboue all other. Iesus Christ is the grand Soueraigne, and vniuersal Patriarch of al his Church: and the holy Ghost saith, that it neither hath, nor shall haue any other bounds or limits, then the whole compasse of the round world: and which is more, that it shall haue his presence and assistance for euer; although (for the ingratitude of men) not at all times, nor in all places with like glorie, and efficacie. The Sunne neuer ceaseth to shine vpon the earth, but not euery day and in euery place, with the like brightnesse. This enterprise of Reconciliation (my gracious Lord) hath been attempted, not once or twice, but often in ages past, as well by calling of Councells, as by publicke conferences; as for example, that with the Donatists, through the mediation of Saint *Augustine* at Carthage, where the end was happie enough, and might in some sort serue for a paterne in the differences of this age; as also the conference at Ratisbon, vnder the authority of the Emperour *Charles* the fift, for Germanie: and for Fraunce that at Poisi in the raigne of *Charles* the ninth.

And besides these publicke meetings and conferences, there haue beene found learned, iudicious and moderate men, not a few from time to time, who bearing a great zeale to the peace of the Church, haue opened and shewed certaine meanes and wayes, euery one according to his knowledge and conscience: But these discoueries of the trueth, haue found no place in the hearts of them that were lead with passion; but will (by all possibilitie) bring forth better fruit hereafter in their due season; that is to say. When as God being first ouercome by



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our Repentance, Cries and Prayers, shall cause that lamentable Schisme to cease, being one of the greatest Plagues that euer happned or could happen among Christians. Your Highnesse shal see by marking that which I haue here compiled out of them and their writings, how the difficultie of reconciliation for a great part of our controuerfies, whether it be with the East or South Churches, or between our selues of the Westerne Churches, lies not so much in the things themselves which fall in question, as in the peruerse opinion of the disputants: and that those things wherein we agree, are a thousand times of more importance, to the glorie of God, and our sauiation, then those things wherein we varie and disagree; and shall haue farre more reason to loue vs for those things wherein we agree, then for to hate and persecute vs cruelly for those things, which remaine as yet to be auoided from among vs: yea seeing the greater part of our disputations, happen for want of vnderstanding the state of the controuerfies in question; or els by reason of our termes and fashion of speaking: but farre more for want of conceiuing the true sense of the holy Scripture; which also some great men of our time haue shewed manifestly, in certain points of doctrine, which were iudged irreconcilable: wherein was manifested Gods iustice against our sinnes of presumption, curiosity, vaine-glory, enuie, avarice and ambition. I say the more, because Princes and Soueraigne Magistrates should beare sole authority, and by their absolute commaundement should testifie their good will therein, and employ the prudent aduise of their Ecclesiasticall subiects, not the wisest onely, but the best and godliest also, not so much to dispute and winne the victory, as to conferre, and amiably to agree: The God of peace will giue the fruit of peace, to his glory and our good. But I know not by what Inchantment or destinie, Kings for the most part know not their forces, and willingly do dispoyle themselves of a greate part of their owne Authoritie, and many times perceiue it too late. As for the particulars, many doe know and see the euill, but doe perswade themselves, that the remedie is most dangerous of all: or else  
for



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for feare, will not bee singular in opinion, be it neuer so good, louing rather to suffer themselues to bee caried away with the torrent and streame of diuision, and to be of the common fashion, that they may the better follow their priuate affaires. E- uery one doth bragge and vaunt himselfe of his faith, but few or none will practise charitie, and what is faith without charitie, more then a tree without fruite? or a body without a soule? I haue beene here emboldened to addresse my selfe to your Highnesse, for the reasons aboue said; and to the end that vnder the lustre of your name, this little Treatise, written onely for the publike vtilitie, might be the more fauourably receiued and respected of all men, especially of the subiects of the kings Maiestie your father; amongst whom are more learned Diuines well practised in the art of disputation, in the reading of the Fathers, and in all the Histories of the Church, then (peradu- enture) in three or foure other as great Countries. Their writings doe testifie it, insomuch that wee doe admire thereat in these parts; and the English Liturgie gathered according to the modell of the Auncients, the purest of them; in the which through the aduise of so many excellent men in learning and pietie, English men and others, hath beene reserued for reue- rence of Antiquitie, all which might be left with a good con- science. Also it is very likely that it shall endure perpetually, and serue for a patterne or example for those which are not as yet reformed: The praise whereof (next vnto God) shall be to the good and wise Kings of Great Britane; the Predeces- sors whereof haue receiued and embraced with the first, the faith of Iesus Christ, and not with the last, the Reformation which was necessary in the Church: The principal cause truely, or rather the only cause of this long peace & prosperity, wher- with God hath blessed the Kingdomes of your Iland, besides many benedictions wherewith he hath fauoured your Royall house, and your Highnesse in particular, who haue after his Maiestie the first place in age, in valour, and dignitie, and who for the gracious respect which naturally you doe shew vnto all men,



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men, which through any merite or seruice doe seeke the hon or  
of your fauour, will moue you ( I am assured ) to receiue  
this little present, as from him, who will thinke himselfe  
happy all the dayes of his life, to say,

( \* \* \* )

Your Highnesse

most humble, and most

obedient seruant,

*Th. A. J.C.*



## The Preface.

### ¶ First, Diuision of Christian people.



*He vniuersitie of Christians is diuided into sixe principall parts, <sup>a</sup> which doe equally vaunt themselves of the Name, of the Church of God. The East Church doth pretend, that the first ranke or seate is due to her without any contradiction, in regard of her prerogatiues and priuiledges, <sup>b</sup> a Countrey of great largeness: almost all the Apostolicke Seas, and the most part of the Patriarkes: The maiestie of an Empire, which during the space of more then a thousand yeeres, hath withstood Paganisme and Mahometisme: The authoritie of seuen vniuersall Councils, celebrated within her iurisdiction: The Syrian language, wherein the Sonne of God pronounced his Oracles: and the Greeke tongue in the which they were registred. In this Church doth the Oecumenicall <sup>c</sup> Patriarcke of Constantinople, preside or gouerne, It is composed of Grecians (a Nation acknowledged as a mother by her proper aduersaries) <sup>d</sup> of Syrians, Iberians, Sclauonians, Russians, Muscouites, and others, scattered into many places of Asia, and Africa: <sup>e</sup> al which do call themselves Ortho-*

B doxe

<sup>a</sup> Sugil. Turc. spurc. cap. 22.

And other Authors do reckon ten, they put sometimes three several Nations the which doe make but one Church.

<sup>b</sup> Respo. Confess. August. cap. 13.

<sup>c</sup> Generall.

<sup>d</sup> Orat. Corn. Epif. Biton. in concil. Trid.

<sup>e</sup> Thewet. Cosm. 1. lib. 28 cap. 13.

Advantage  
& Prerogati  
ue of y<sup>e</sup> East  
Church.

Members ther  
of.



## THE PREFACE.

f Cras. Tur-  
cogr. lib. 3. in  
ann.

The Latine  
Church.

g Barlaam.  
de Pape  
princ. cap. 15  
h A Bridge-  
maker. Fe-  
nest. de Sa-  
cerd. ca. 8.  
i Father.

Alm. 6. 13. Ser-  
v.

k Paner. de  
concil. Basili.

The South-  
Church.

l Theuet Cos.  
lib. 4. cap. 2.  
m King.  
n Aposto-  
licke.

Jacobites or  
Cophites.

o Broken  
or Cut.  
p Our fa-  
ther.

doxe f Catholickes, and do not differ or varie among them-  
selues but onely in fewe & ceremonies.

The Latine, or Catholicke Romane Church, might conue-  
niently be placed in the second place. Her primate is called in  
Latine h Pontifex, or more commonly Papa, in English  
i Pope, a name which all they of the East Church doe giue un-  
to all their Priests. This Pope is acknowledged by the Itali-  
ans, Frenchmen, Spaniards, by some Germanes and Polan-  
ders, and withall by some Americans and Indians, which of  
late are conquered and conuerted by the Spaniards. The  
Romane Catholickes do say and affirme themselves to be very  
strongly united together, because that they depend upon one  
head or chiefe: Neuerthelesse, they are not all of one accord so  
farre as his authoritie doth extend. Some doe attribute un-  
to him full authoritie ouer the Church and Councils, and ouer  
Kings, and Common-wealthes, others doe contradict k it.  
Neuerthelesse these doe tollerate the Pope in his attempts  
unto the very execution of them, which is the cause that Chri-  
stendome is noted to be in schismes and scandals, and her peo-  
ple in warres and dissensions.

The third Christian nation, is the South or Meridionall  
Church, which containeth the Nubians, and the l Abyssins,  
subiects of m Negus of Ethiop, otherwise called n Prester-Iohn,  
and many that are scattered in Egypt, Arabia, and Chaldea,  
which are called Iacobits or Israelites, because that they are  
of the lineage or race of Iacob, otherwise called Israel: But  
some are of opinion that they take name of one Iacob an he-  
reticke. They are called of some in Greeke Cophites, or in  
Hebrew o Cophtes, because that they vse Circumcision.  
Their Primate maketh his residence in Caire, and is called  
Patriarcke of Alexandria, his substitute or Deputy in Ethiop,  
is called p Abuna.

The



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The fourth Christian nation, are the Nestorians, accused to hold the heresies of old <sup>9</sup> Nestor, which are dispersed here and there in Tartaria, Persia, and in the Kingdomes of the East<sup>r</sup> Indies: Their Prelat resideth in Mosal or<sup>c</sup> Se-leucie, and is called<sup>c</sup> Iascelich. The Historiographers doe not exactly report the truth, what is, or in times past hath beene their beliefe, which is the reason wherefore we do not aleadge them very often.

The fift Nation is that of Armenia, which (peradventure) might be thought to be of the Romane Church, because that they haue offered themselves to her in hate of the<sup>r</sup> Gre-cians, and their<sup>u</sup> Catholike, (for so they call their chiefe head) did submit himselfe to the Pope of Rome: but the truth is, that the Romane Church doeth hold them all for <sup>x</sup> here-ticks, although that shee doeth deale more discretely with them, for to withdraw them by little and little to her <sup>y</sup> obe-dience.

The Protestants or reformed Christians, doe make the sixt Church of Christians, they inhabite a great part of Ger-manie, and the Kingdoms of England, Scotland, Denmarke, and Swethia, and haue Churches in France, Flanders and Poland. This reformation attempted and desired by the Al-bigeans, and Valdians, was receiued in Bohemia, in the yeere 1400. or there abouts, and afterwards in the yeere of<sup>z</sup> 1517. establisshed in the said Regions by the doctrine of Luther, Melanchton, Zuinglius, Bucer, Caluin and others. The reformed haue no<sup>e</sup> Primate in common neither any generall Synods, which are the <sup>a</sup> Markes and Bands of Vnitie: and from thence haue proceeded and entred amongst them, with great scandale, the diuisions and names of Husbits, Lu-therans, Caluins and Puritans.

Nestorian

Sures.

<sup>9</sup> Isch-ja a  
man of  
God.

<sup>r</sup> Vilam. l.2.

cap.21.

<sup>c</sup> M. Paule

Venet. Hist.

Ind.orient.

<sup>c</sup> Sent from  
God.

<sup>c</sup> M. Masius

in præf. in lib

Mosis de pa-

rad.

<sup>r</sup> Nichol. l.4.

cap.19.

<sup>u</sup> Vniuersal.

<sup>x</sup> Alphons. de

Castro de he-

res. passim.

<sup>y</sup> Vilamont.

l.2. cap.23.

Protestant

Religion.

Armenian

Sures.

<sup>z</sup> Sleidan<sup>e</sup> de  
Stat. Rel. lib.  
1.6.

<sup>a</sup> Cyprian de  
simpl. Cl.



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### ¶ Secondly, Certaintie of Christian Religion.

Gennadius  
Confession  
Hist. Eccl. de  
Const.

VII. reasons  
establishing  
Christian faith.

The Sybils.  
To wit, Pa-  
gans.

**F**Orasmuch as we intend to intreate of diuers points of the Euangelicall veritie: It seemeth necessarie vnto vs, before all things, to establish and shew the foundation: The which shall bee of more authoritie if we insert here, the end of a learned discourse of Gennade, Patriarke of Constantinople, made by him in the presence of Mahomet the second Emperour of the Turkes. Besides these reasons (saith he) there are seuen which doe altogether assure vs of our faith. The first, because that the Prophets of the Iewes, the which we doe receiue, haue foretold of **I E S V S** and all that which he did, and his Disciples after him through his power: And in like maner the Oracles of the Grecians by the permission of **G O D**, and the Astronomers of Persia and of Greece, did foretell of him. The second, because the holy Scriptures is altogether conformable to our Faith; for that those which did write them, had all one teacher; to wit, the grace of God: for if the same had not beene, they had differed and varied in some point. The third, because that men receiued this faith (although new and strange) with great care, among all nations, and in great dangers: And not onely the foolish, but also the wise and prudent: and all Diabolicke deceit was perfectly reuerfed and ouerthrowne: The fourth, because that this faith containeth nothing that is impossible, and which disagreeeth with it selfe: and that there is no corporall thing therein, but rather spirituall, and it is the way which leadeth the soule to the loue of God, and to the hope



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hope of euerlasting life: The fift, because that those which haue receiued this faith, and that haue liued vertuously according to the loue of Christ, haue receiued great gifts of God, and haue wrought many miracles: the which could not haue beene done, had not the faith beene true. The sixt, because that all that, which may be obiected against it, is easily refuted with firme arguments. The seuenth, because that the Kings of Paganisme Countries, haue made Warres against this faith with infinite power and cruelties during many ages, and haue profited nothing at all, but rather the faith hath preuailed so well, insomuch that it doth persist vntill this present, and when the Lord doth come he shall finde it. To the same Iesus our Lord and true God be glory for euer. Amen.

¶ Thirdly, the Subiect and end of this Treatise.

**I**F the Schismes doe ruinate Christendome by the aduantage that the Infidels doe take, it is nothing lesse endamaged by the scandall which Christians themselves doe receiue the one of the other: the one liueth uncertaine of that which he ought to beleue, the other perswadeth himselfe that he followeth the right way, and animated out of measure against the opinion of the rest, he doth but attend the houre to renew those auncient Furors. If any man speake of a Councell, or to correct and eschue those vitious and scandalous extremities, he is soone reprovved by those which haue the eares of Kings and people. <sup>a</sup> I seeke peace (saith the Prophet) and when I talke thereof, they are bent to warres. The say-

<sup>a</sup> Psal. 120.

7.



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*Excellent speech  
of y. Bishop of  
Ethiopia concern-  
ing Christian uni-  
on.*

*b Damian à  
Goes de mo-  
rib. Aethiop.*

*Impedit ira  
animum ne  
possit cernere  
verum.*

*c Mat. 16. 6.*

*ing of Zaga Bishop of Ethiopie, and Embassadour of Prester  
b John is more charitable: It is a miserable thing (saith he)  
that Christian strangers should be so sharply reprotoo-  
ued as enemies, as I haue beene heere: and other things  
which concerne not the true faith: But it should be farr  
more conuenient to support all Christians, be they  
Grecians, be they Armenians, be they Ethiopians, be  
they of any one of the seuen Christian Churches, with  
charity and loue of CHRIST, and to permit them to  
liue and conuerse amongst other christian brethren  
without any iniurie, because that we are all Infants of  
one Baptisme, and doe hold truely the true faith: and  
there is no reason to dispute so sharply touching cere-  
monies, but rather that euery one should obserue and  
keepe his owne, without hating or troubling the other,  
and not to be excluded out of the commerce of the  
Church; if being a stranger in other Prouinces hee  
keepe and obserue the customes of his owne Country.  
*This is the Discourse of a Moore, which should make vs  
blush: But seeing that ignorance obscureth the understand-  
ing, and that anger stoppeth the eares, and shutteth the eyes  
of the men of this world: It resteth for the Louers of peace  
and trueth, to put in practise the commandement of our Sa-  
uiour, Take heede (saith he) of the leauen of the c Pha-  
risees: For who can assure himselfe that this commande-  
ment hath not more scope? But, some man will say, what  
meanes is there to discern this leauen and these Pharisees,  
in so great a conflict of reason? The answer is, that when the  
Scriptures, the which all Christians doe claime, haue not  
sufficient light, for to make the trueth in the doctrine of  
controuersies, to bee apparently perceiued: Yet may a man  
now**



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now a dayes use that meanes which S. Ireneus councelleth  
 d vs, which is, that he haue a recourse to the Churches, where  
 the Apostles haue conuersed for to learne the Apostolicke  
 tradition. But men are farre enough from taking this way.  
 The one perswadeth himselfe that the Apostolicke Churches  
 are perished, the other calleth them plaine heretickes: For it  
 is manifest, that we must belcene the promise of the Son of  
 God, who said to his Apostles, yea, as well to them as to the  
 Colledge of their successors, Go through the vniuersall  
 world, behold I am with you vntill the consumation of  
 the<sup>e</sup> world. Here is the full But of this Treatise, to make  
 men see by Testimonie of Historiographers, being ocu-  
 lar witnesse, and of vnreprouable Authors, that there are  
 Charches in the Apostolicke Sees, and for to shew that they  
 are conformable among themselves, and to the Scripture, in  
 that which is necessarie to saluation. As for ceremonies or  
 curious Questions, it matters not, if euery one of them doeth  
 make, or beleue that which seemeth him best: That which is  
 worst of all, is the diuision, which proceedeth of zeale, but with  
 little charitie, and it will not be amisse to recite the modera-  
 tion which Saint Paul commandeth: If you (saith he) bee  
 otherwise minded, G o d shall reueale euen the same  
 ynto<sup>f</sup> you. As for the rest, this Treatise is not for the lear-  
 ned sort, of whom we are willing to receiue both counsell and  
 correction wheresocuer it shall so fall out: It is but for to  
 solace those which desire to learne, and haue not the meanes  
 to read diuers authors, especially the Greeke and Latin, Those  
 also that search discourses garnished and painted out, with  
 all sorts of flowers and coulers, shall not bee here satisfied.  
 This subiect cannot permit any rhetoricall sentences, and  
 the fashion of the Treatise is farre wide from it, here is  
 but

d Lib. 4. con-  
 tra heres.  
 in what case A-  
 postolick traditi-  
 on is to be admi-  
 red.

e Mat. cap.  
 ult. 20,

scope of this  
 Treatise.

f Phil cap. 3.  
 15.



## THE PREFACE.

but a Collection of diuerse passages, Coppies and sentences of authors word by word, with brieffe and simple Annotations. The breuity is, to the end that the simplicity should not be enuious, and the simplicity is, because that it is conuenient both to the matter and argument: In like manner because that which is most plainely spoken, should haue lest suspicion and be more intelligible. I doe not doubt that this breuity will giue any aduantage to the contentious: But I shall haue better means hereafter to satisfie them, God willing. Let it then suffice thee for this present (Catholicke Reader) to haue here a beginning of the knowledge of this subiect, a knowledge which will increase in thee, through the loue of the truth. The ancient Bishop Meliton, (as Eusebius writeth) & did visite the Churches of the East, for to learne what were the Canonickall Bookes, and true writings of the Apostles: If thou doest read this abridgment, thou shalt imitate without any paine, the holy curiositie of this good man.

Curiosity of Meliton.

3 Hist. Eccl.  
l. 4. cap. 22.

A



# A TREATISE OF THE TRADITION AND BELIEFE

of the Christians of Asia, Europa, and Africa, in the principall Controversies of our time.

## QUESTION. I.

*Whether Saint Peter had authority over the other Apostles, or onely the Presidencie; and whether his successors haue the same authority?*

*Primacy of  
S. Peter.*

## THE EAST CHURCH.



*Thus Archbishop of Thessalonica.* The Apostles being in Hierusalem, St. Peter tooke not vpon himselfe the Primacy, neither, said he, is it lawfull for me to make a Canon vpon the same: But the Apostles and the Priests assembled themselves together for to consult thereupon, and Saint Peter

*a The causes of dissensions Eccl. 5  
1.*



ter reiected them not, but he began to speake, and after him Saint *James* spake: and they all did condescend to the opinion of Saint *James*, that is to say, Saint *Peter* himselfe, and the rest of the Apostles and Priests.

<sup>b</sup> De princip.  
cap. 2.

*Barlaam, Monachus Græcus.* <sup>b</sup> I acknowledge that St. *Peter* was an Vniuersall Pastor and Teacher, but hee was not alone, but also euery one of the other Apostles was in honour equall with him. It is true that our Sauiour promised the Keyes of the Kingdome of Heauen to Saint *Peter*, the which he declareth to bee no other thing, then the power to binde and vnbinde: But it is manifest, that he gaue the same power to the other Apostles, saying, *Whatsoeuer yee binde on earth, shall bee bound in Heauen.* Wee doe conclude then, that all the Apostles had equall and like honour, in that which was belonging to the Church, but Saint *Peter* was preferred, in this holy dozen, and for that the others were present, he propounded the question, and peradventure receiued the honour to be set in the first ranke.

<sup>c</sup> In 4. Sent.  
dist. 24. qu. 3.

*Maiores.* <sup>c</sup> *Anacletus* saith, that the Apostles receiued with Saint *Peter*, an equall Communitie of honour and authoritie, but they would that hee should bee their Prince. And this saying of *Anacletus*, is confirmed, by this signe, to wit, that the *Greecians* doe follow the contradictorie of our conclusion, (that is to say, of the beliefe of the Church of Rome) and none ought to say, that soe great a people are in error, a people I say, that haue receiued the faith before the *Romanes*, and the most part, at the very first foundation or planting of the Church.

<sup>d</sup> Eleu. d. er.  
cap. 2.

*Sacramus.* <sup>d</sup> The *Muscovites* deny that Saint *Peter* was



a true Pope, or a true Bishop of the sea of Rome: or that hee was the onely head of the Militant Church: And they say, that he receiued not of Iesus Christ full authority: The same they belecue of the Bishop of Rome, the which they maintaine to bee like other Bishops.

THE SOUTH-CHVRCH.

**A** Luars. <sup>c</sup> Prester-Iohn sent to me, to aske wherefore we haue diuided the Churches of *Antioche* and *Rome*, seeing we professe to be Christians, & seeing that the Church of *Antioche*, was in a manner the chiefest, vntill the Councell of Pope *Leo*, whom three hundred and eightene Bishoppes assisted. I answered as I had said once before to his greatnesse, that indeed *Antioche*, was heretofore the head of the Church, which Saint *Peter* gouerned, and dwelt in it fife yeares, and in *Rome* fife and twenty yeares. After that, hee inquired whether we doe obay all that which the Pope commaunded vs; I answered him, that we doe, and that we were obliged therunto, by the Article of our holy faith, which confesseth one holy Catholicke Church. Whereupon hee replied, that if the Pope would vsurpe so great prerogatiue, as to vse towards them an vnlawfull commaundement, they would not make any reckoning of it: And if by such meanes their *Abuna* would presume so farre, they would burne the Coppie of such commaundement.

<sup>c</sup> Descript.  
*Aeth. cap. 29.*

*Annot.* By this discourse it is seene that the *Aethio-*



pian Church doth hold, that the Primate of the Church may erre, and commaund vnlawfull things, although he doe it in the qualitie of a Primate (for hee commaundeth not by any other authority) and that the Iudgement of the Church is good and valuable, without the aduise and consent of the Primate.

### THE REFORMED CHVRCH IN THE WEST.

*f Art. 4.* **T**he Confession of England.<sup>f</sup> Christ is alwaies present in his Church, and hath no neede of any Lieutenant that should succede him totally in the Church: neither can any one mortall man, embrace in his vnderstanding the Catholicke Church, that is to say all the partes of the world, much lesse to establish a good order, and to administer and gouerne it well and duely. *g Simpl. prel.* The Apostles (as Saint Cyprian sayth)<sup>g</sup> were all of an equall authoritie: And the rest of them had the same authority as Saint Peter had. It was spoken to them equally: *Ecce, goe through the Vniuersall world, Preach the Gospell:* And as Saint Jerome saith<sup>h</sup> All Bishops in what place soeuer they be, either in Rome, or in Eugubio, or in Constantinople, or in Rhegium, are of one selfe same merite or calling, and of one selfe same Priesthood. *h Ad Euagr.*

### THE ROMAN OR LATIN CHVRCH.

*i Dist. 19. Ita Dominus.*

**P**ope Leo.<sup>i</sup> The Lord would that this holy charge should belong in such sort to all the Apostles, that  
he

he hath appointed and ordained it in the person of *Peter*, as soueraigne amongst the other Apostles.

*Pope Stephan.* <sup>k</sup> Forasmuch as the Romaine Church, ouer the which wee doe sit and gouerne, hath beene proposed for a mirror and example; all that, whatsoever she doth ordaine and command, ought to be for euer inuiolably obserued.

*Card. Bellarmine.* <sup>l</sup> The Soueraigne Bishop is absolutely aboue the Councils, and cannot subiect himselfe to their Coactiue sentence. Besides, <sup>m</sup> this point is the most important of all Religion, and to holde the contrary, is as much as if one would say, that the Church may perish and decay.

<sup>k</sup> *Dist. eadem enim uero.*

<sup>l</sup> *Tom. 2. l. 2. c. 17. & 18.*

<sup>m</sup> *In pref. de summo Pont.*

A N N O T A T I O N .

**T**Here is three manners of gouvernement, that is to say, Monarchie, Aristocracie, and Democracie. <sup>n</sup> Monarchie is, when one alone hath power to commaund. Aristocracie is, when the lesser part of the people hath the Soueraignetie in it selfe, to giue a law to the rest of the people, be it to all in generall, or to some one in particular. Democracie, when all the people, or the greater part of them, haue the soueraigne authority. Presidencie is, when in a State Aristocratique or Democratique, there is one that hath the first ranke, and the charge to gouerne in the assemblies. Magistracie, or Superintendencie, is when he, that is President, hath iurisdiction ouer the particulars, for to cause the Lawes and Statutes of the Common-wealth, or Monarchie, whereof he is a Subiect, to bee obserued.

<sup>n</sup> *Bodin. Re- pub. l. 2. c. 1.*



<sup>n</sup> Durand. de  
sacris Eccl.  
lib. 3. c. 2.

<sup>n</sup> This charge and Iurisdiction is giuen sometimes for terme of life, and institutcd both in Title and Office. Sometimes for a certaine time and in the forme of a Commission: Some man may demand whether Saint Peter had simply the Primacy, that is to say, the first ranke, or place amongst the Apostles, or whether he had Iurisdiction ouer euery one of them in particular, or whether he had a Monarchall authority ouer their company. Also whether had he the Primacie in Diuine affaires, and in such sort, that it was not Lawfull for his fellowes to giue it vnto another. The Romane Church doth holde that Saint Peter had authority in diuine matters ouer the company of the Apostles, and that he that is elected and chosen, to preside or gouerne in the Church, hath the same authority ouer it, and is not obliged to follow the greater voyce, in giuing his sentence according to the consultations of the Councils. For prooffe whereof is alleaged, Thou art Peter and vpon this Stone, &c. I wil giue thee the Keyes.<sup>n</sup> I haue prayed for thee, ° Feede my Sheepe, Strengthen thy Brethren: And that the faith of the Romanes was renowned through the P world.

<sup>n</sup> Matth. 16.  
° Iohn.

P Rom. 1.

This opinion of the Romane Church, is so particular, that not onely the Catholicke and Apostolicke Churches of the East, South, and of the North, and the reformed Churches of the West, but also the rest, that make profession to beleue the Roman Church, cannot approue of this point.

Neuertheles this is the ground & foundation of the others. For when one makes profession of Christianitie, it is necessarie that he be resolu'd to which hee ought to giue credit, To wit, whether to the holy Scripture, expounded by the greater voice of Bishops, and of the Apostolicke Seas (which is the foundation of the East Churches P: ) or to a supream head, who

P 2. Respon.  
Jerem. fine.



who hath assistance of the Bishops of his quarter (which is the foundation of the Latine Church.)

The Church of Rome, pretendeth that her Bishop cannot erre, in the things which he pronounceth in the quality of the head thereof, although that one whole Councell was of a contrary opinion: But the councel of Basil (wherin was assembled all the Latine Church) did hold the contrary: Yea many Catholicke Romane Doctors doe mainetaine it in their writings: Concilium esse supra Pontificem (saith Bellarmine) asserunt omnes hæretici: idem asserunt Cardinalis Camaracensis, Io. Gerson, Iac. Almaricus, Cusanus, Panormitanus, Cardinalis Florentinus, Abulensis. Moreouer it is the voice of the people, that it be so, and if one doe aske a Romaine Catholicke wherefore he beleeneth, or doth such and such things, he answereth presently, that the Church hath so ordained it. In saying so hee confesseth that the Soueraigntie belongs to the Church. For were not that a haynous crime so to obscure the Maiestie of a Monarch, as to say that the Estates doe make Lawes and Edicts? And it is manifest that the Romane Catholickes, in soe doing, doe accuse the Pope and the Church of Rome of error, to the which they giue neuerthelesse the title of Mistresse of all other Churches: and do confesse, that if there be any error in this, there may be likewise in other opinions: And consequently the Grecians, and the Reformed Christians, doe build upon a farre more sure foundation.

As for the places of the holy Scripture alleaged by the Latine Church, the foresaide Apostolicke Churches doe clearely and manifestly affirme, that those places before alleaged doe conclude nothing for a Monarchie: ¶ That the Church is founded upon all the Apostles, in like manner

¶ Apoc. 21.  
14.

as



r Ioh. 14. 16.

r Mat. 18. 18

r 1. Pet. 5. 1.

u Acts 14. 22

x 1. Thes. 1.

Mat. 28. 20.

y De Sta. u.

Prim. Eccl.

z Reuis Con-  
cil.

1. Cor. 12.

as upon Saint Peter, That our Lord prayed for them all  
 r That all had power to binde and unbinde, r To Feede, s and  
 confirme them, u And that the faith of the Church of Theffa-  
 lonica (which is now the faith of the Greek Church) is spread  
 and scattered into all places, x And moreover that the Lord  
 made a promise to the company of the Apostles, more ex-  
 presse then that which he made to S. Peter, in particular:  
 I am (saith he) with you vntill the end of the world? And  
 withall two great Lawyers of that time, viz. Hotman and  
 Ranchiny. After many others, haue very amply written  
 thereof: z From hence therefore the Catholicke and Aposto-  
 licke conclusion is taken, That the Church (which in her  
 foundation is a Monarchie, because that Iesus Christ is  
 the King) ought to be gouerned Aristocratically by her  
 Bishops, which are equall in power, although different  
 in charge and degrees, for the order and policie thereof.

## QUESTION. II.

Vnto what Bishop appertaineth Presidencie in the Councils,  
 and whether this Presidencie be a Diuine Law or Ecclesi-  
 asticall?

## THE EAST CHVRCH.

a Cap. 13.



He answer to the Councell of Ausburge.  
 a Forasmuch, as the Church of God,  
 which is with vs, is the Princeesse of all o-  
 ther Churches: And that shee guideth  
 the people of God in all knowledge and  
 grace,

grace, and glorieth in the pure sinceritie of the splendore of the Apostolicke Traditions and of the Fathers. And for that also she hath born the first prerogative in the Orthodoxall veritie: It is reason that all Christian common wealthes, should celebrate the Diuine mysteries as she doth.

*Nilus Archi-episcopus Theſſalonicenſis.*<sup>b</sup> The Latines say that the blessed Apostle Saint *Peter* was constituted by the Lord, the Prince of the twelue Apostles, and that he gaue into his hands the Keyes of Heauen, against the which the Gates of Hell should neuer preuaile, that hee also prayed that his faith should not faile, and such like things, as doe manifestly shew the Primacie of Saint *Peter*: And they say, that the Pope was constituted to be his successor, and hath receiued of Saint *Peter* all the Primacie, and that hee can, all that *Peter* could in things, coucerning faith, and that it is impossible that he should decline from the truth in matters of faith: For if hee should faile, all matters of faith would runne to ruine. But *Honorius* Bishop of Rome was an heretike, according to the seauenteenth decree of the sixt Vniuersall Councell. It may bee then that the Pope might decline from the truth in matters of faith. Yet graunt that hee erred in the faith, the words of the Lord are not in vaine. *That the gates of Hell shall not preuaile against the Church.*<sup>c</sup> The piety and integrity of Religion, may be firmly preserved in other Bishops. It is then manifest that it is not peculiar to the Roman Church, to bee founded vpon this stone, for that should be hard and grieuous, and not far differing from the Iewes basenesse, to inclose the  
D Church

<sup>b</sup> De primat.  
l.2.

<sup>c</sup> Mat. 16. 18



Church within Rome. Well then, Christ hath built his Church; but he builded it vpon the faith and doctrine of *Peter*, and vpon those that shalbe keepers and obseruers of such a confession. And if Saint *Agathon* affirmed, that his Church (to wit that of Rome) neuer erred from the truth, it is no wonder, for it is because that indeed very seldome she falleth from the faith: Otherwise how should a man interpret this place of Scripture: *All are gone out of the way: they are al corrupt: there is none that doth good, no not<sup>d</sup> one*, Moreouer when he saith that the Church of Rome is not strayed from the way of truth, he speaketh of the time past, and doth not include the time to come: and that which is to bee noted, *Agathon* spake that, before the sixt Synode.

<sup>d</sup> P<sup>sa</sup>. 14.4.

<sup>c</sup> *Cosm.* lib. 9

*Theuet.*<sup>c</sup> The Patriarch of Ierusalem, as I haue scene, did excommunicate out of the body of their Church, (the which they hold from al antiquity) aswel the pope of Rome, as also all Christian Princes, (to wit, those of the Roman Church) because that they are seperated from the Greeke Church, the which receiued the Gospell, before the Latine Church.

<sup>f</sup> *Voyages*. l. 2  
cap. 22.

*Villamont.*<sup>f</sup> The Syrians doe boast themselues, to be the first Christians of the world, because that Saint *Peter* had his seate seauen yeares in *Antioch*, before that euer he went to Rome, which is the reason that the Syrians would neuer submit themselues to the Church of Rome.

<sup>i</sup> *Cosm.* l. 10.  
c. 15.

*Theuet.*<sup>i</sup> The Christians of *Traprobane* and the Islands neare thereunto, doe not acknowledge, nor their fathers did neuer acknowledge, the popes, Cardinalles or prelates of Rome. Also the Nestorians and other  
Indi-

Indians doe call the Pope a Bishop vnapproued.

*Sacramus.*<sup>k</sup> The Ruthenians and Moscouites doe say, that the Pope is an Hereticke, and doe excommunicate him, and his Clergy at such times as they do celebrate the Lords supper.

<sup>k</sup> *Elucid. c. 2.*

T H E S O V T H C H U R C H.

**A** *Luarez*<sup>l</sup>. *Prester-Iohn* calling to remembrance that I had said, that the Church had drawn these things (that is to say, the ceremonies of the Masse) out of the passion, he demaunded of me what was this Church; and wherefore haue we two chiefe heads in Christendome, the one at Constantinople in Greece, and the other at Rome in Italy: vnto whom I made answere, that we acknowledged no more then one Head of the Church, and although Constantinople was the chiefe in the beginning, yet the same now was abolished: for that the head of the Church ought to be, where Saint *Peter* dwelleth, because that Iesus Christ tolde him: *Tu es Petrus, & super hanc petram &c.* And then, when Saint *Peter* was in Antioch, the Church was there, by reason that the chiefe head was then there resident; the which being now come to Rome: there, was the Ecclesiasticall Iudge established, and so firmly placed, that it remaineth there vntil this present. Moreouer he told me then, that I yeelded sufficient reason for the Church of Rome; but hee asked me what I could say of the Church of Constantinople, which was planted by St. *Marke*, and of that of Greece, whereof Saint *Iohn* Patriarch of *Alexandria* was head.

<sup>l</sup> *Cap. 26.*



<sup>m</sup> Discept  
Graci &  
Caldei.

*Annot.* The reason of this (great King) is, the very same with the Grecians in the controuersie against some Cardinals, in these wordes : <sup>m</sup> If that your Roman Church be the chiefe and mother of the other Churches, by reason that Saint *Peter* was her Pastor, it is more reason that Antioch should obtaine these titles, because she first embraced and receiued his preaching: from thence it commeth, that Antioch is called *Theopolis*, the citie of God; or else the Church of Ierusalem, which obtained the great and Soueraigne Sacrificer, who preached, and offered himselfe a Sacrifice therein.

<sup>n</sup> Chap. of  
Ethiop.

The vniuersall Histories of the <sup>n</sup> Indies make mention, that the Pope sent *Ouiedo* a Spaniard, to drawe the Abyssins or Æthiopians to acknowledge the Romane Church, but the Emperour *Claudius* of Ethiope then reigning, chased him away, and *Ouiedo* was compelled to hide himselfe.

### THE REFORMED CHVRCH OF THE WEST.

<sup>o</sup> Cap. 32.

**T**HE *confession of Wittenberg.* <sup>o</sup> Wee belecue and confesse, that the Church ought to expound the Scripture: but there are diuers opinions concerning the Church, that is to say, where it must be sought for, and whether her iurisdiction be inclosed within certain limits. Now wee doe thinke according to the holy Scripture, and the holy Fathers, that the Catholike and Apostolike Church is not tyed to any one certaine place,

place, to one nation, or to one sort of people, but that it is in that place, and with those nations, where the Gospell is sincerely preached.

*The confession of the Swizers.* ° We doe condemne the Donatists, which would inclose the Church in a corner of Affrica, and we approue not the Clergie of Rome, who attribute the name of Catholike onely to the Romane Church.

*Annot.* The Diuines of Tubinge in their letters doe call the Patriarch of Constantinople *Oecumenicke*, and haue sought the Vnion P of the East Churches.

Cap. 17.

P. Acta. Theol  
Vrtemb.

THE CATHOLIKE ROMAN CHVRCH.

**P**ope *Pelagius*. ¶ Although that all the Catholike and Apostolike Churches, established through the vniuersall world, are a nuptiall bedde of Christ: Neuerthelesse, the holy Roman Church was not preferred before the other Churches, by any constitutions of counsels, but rather obtained the Primacy from the holy words of our Lord. The Church of Rome is therefore the first Sea of the Apostle *Peter*, she hath no spot or wrinkle, or any such thing: but in these things the higher her degree is, the greater is her authoritie: for the greater haue the power to commaund, and the lesser are to yeelde obedience.

¶ Dist. 21.  
*Quamuis.*

A N N O T A T I O N.

**S**aint Peter ought to be considered foure manner of wayes: first, in the quality of an Apostle, sent by God immediate-



mediately: as such a one that had no successor. In the second place as an Apostle simply, hauing charge to plant many Churches: in such manner S. Marke and other Euangelistes (their Substitutes, which also are called Apostles) were his Successors. In the third place, as a Bishoppe and President in euery Church, where he was: that is to say, in Antioch, Rome, Ierusalem: as Euodias did succede him in Antioch, Clement in Rome, S. Iames the Apostle, and S. Simeon in Ierusalem. Fourthly, S. Peter is to be considered as Primate in the Catholike Church: in such manner S. Iohn the Apostle (entirely beloued of the Lord) succeeded him, hauing out-liued S. Peter five and twenty, or thirty yeares: Moreouer, that S. Iohn was preferred before all the Bishops of the world, is apparent by that, that he was taken for one of the three pillars of the Church, and was one of the twelue foundations, upon which the ordinarie Bishoppes of cities were constituted. And withall, Tradition confirmeth this: for there is no Church in the world which nameth not the Apostles before the Bishops: yea the Church of Rome preferreth the Apostles before the Popes. It remaineth then for vs to search, who was the successor of S. Iohn in the Catholike Primacy, whether Polycarpus was his successor in Ephesus, or Simeon successor to S. Peter in Ierusalem, or Albinus of Alexandria successor of S. Marke, successor and chosen of S. Peter, or Ignatius successor of Euodias, and of S. Peter in Antioch: or Euaristus successor of Clement, and of Linus, and of S. Peter in Rome.

There are two Churches which haue contended herein, more then eight hundred yeeres, that is to say, that of Constantinople, and that of Rome. The Romane Church saith, that S. Peter hath ordained, as from God, that Rome should haue

haue the Primacie and power to command, and that for euer. They of Constantinople say on the contrarie side, that our Lord neuer spoke any such words, much lesse Saint Peter himself, and if any such thing had been, some one of the Apostles would haue written of it, this Article being the foundation of all the doctrine, and gouernement of the Church. Moreouer Saint Peter himselfe would haue Preached the same, and Saint Iohn who succeeded and out-liued S. Peter, would not haue stayed in Ephesus. Well then, you see that all the Churches planted by the Apostles not excepting any one, doe testifie after many ages, that neither they, nor their fathers neuer beleued nor held, that the Primacie by diuine power, was due to the Church of Rome, but rather that it appertaineth to whosoever shall bee chosen and elected by the greater part of the Churches: and that the Bishop of Rome alone ought not to be beleued, much lesse in his owne proper cause. In like maner many learned men of the Latine Church doe confesse, that the reason wherefore Rome is helde to haue the Primacie in diuine affaires, is an opinion of the vulgar sort. So that rather to Constantinople appertaineth the Primacie, seeing it was giuen her by the Apostolicke Churches, which they gaue not then to Rome, being one of the last seates of Saint Peter, but onely in regard of the Imperiall seate. Well then, to make this the more intelligible, it is necessarie to know how it happeneth, that the Citie of Rome now a dayes, pretendeth that the Primacie is due to her by diuine right. The aboue mentioned Apostolicke Churches doe surmise, as followeth, and say.

First, that Saint Peter had the first place among the Apostles, for he was oftentimes demanded many things by the Lord, and he answered in the name of his fellowes, ouer whom



whom neuerthelesse he had no iurisdiction nor authority: although that some doe thinke, that he resigned it to Saint Iames, when they were together at Hierusalem: after that S. Iames was instituted Bishoppe, that is to say, after that hee was staied, that hee should make his ordinarie residence there.

Secondly, that Saint Iohn during his life, after the time of S. Peter, had the first place amongst all the Euangelists and Bishoppes.

Thirdly, that he neuer taught that Rome by Diuine right, ought to be the Mistresse of the other Churches: if he had, S. Polycarpus his Disciple, and others his successors in Ephesus had not debated so earnestly and obstinately against the Roman Church touching the feast of Easter.

Fourthly, that after S. Iohn, the Bishop of Rome obtained by iust title, the first place among the Bishops which were under the Romane Empire: for seeing that the Citizens of Rome then raigned ouer the Inhabitants of other Cities: hee had beene both proud, audacious and unreasonable, which would haue preferred himselfe before their Bishop, especially without any ordinance of a Councell.

Fifthly, that the churches of Italy, and other their neighbours, through the laps of time gaue to the Bishop of Rome, not only the first place, but also the superintendancie ouer the Bishops neare them, in particular, for to giue his aduice in matters that happened, till a Synode might be had.

Sixtly, that the councell of Nice approoued the same, and ordained that Alexandr.<sup>a</sup> should in like manner, haue the ouer-sight of the Churches of Egipt and of Affrica, and that the church of Antioch should ouer-see those of the east. And after a certaine time, because the Emperiall seate was transported

† Alexandria was the greatest Citie of the Empire after Rome. Ioseph. l. 4. c. 42.

† Antioch was the third Citie Ioseph. bello Iud. lib. 3. there was in this Citie 360. Churches of Christians.



ported vnto Constantinople, it was ordained that that Bishop should be ouer-seer of the Greeke Churches, and the Bishop of Ierusalem should be admitted to be one of the five, for Palestina: and those five were called Patriarches.

Seuenthly, that the Bishop of Rome all this while had the first seat, but yet without any vniuersall iurisdiction: but rather euery one of the foresaid five Patriarches, iudged or rather gaue his aduise and opinion, till a Councell might be had, as euen to this day they of Constantinople ( although that they call themselves Oecumenicke ) are subiect to Synodes, but yet of Greece onely.

Eightly, that Maurice Emperour of Constantinople, would haue taken away the primacie from <sup>u</sup> Gregorie Bishoppe of Rome, and <sup>x</sup> giuen it to Iohn Bishop of Constantinople, who for a Marke of his place, desired to haue the Title of a generall Bishoppe: and that Gregorie did oppose himselfe against him, least he should loose his place, vrging, how insolent that Title was, and saying, that Iohn would vsurpe Dominion ouer the other Bishops, ( which per- aduenture was not the intention of Iohn: ) but he on the contrary side, to shew that he was contented with the ranke or place of his predecessors, called himselfe Seruus seruorum Dei. The seruant of the seruants of God.

Ninthly, that Phocas hauing slaine Maurice gaue to the Bishop of Rome ( which was then Boniface ) the first seat and Title of Generall or Vniuersall Bishop, and yet without any iurisdiction or Dominion ouer the other patri- arches: which notwithstanding, the churches acknowledged him not in that quality.

Tenthly, that Charles the great, King of France, hauing subdued with armes a great part of Europe: The citie of

E

Rome

<sup>u</sup> The Gre-  
cians doe  
call him  
Gregorie  
Dialoger.  
<sup>x</sup> Iohn nest-  
entes.  
That is to  
say, the  
yonger.  
<sup>y</sup> Oecumeni-  
cos.



Rome craved his ayde against the Lombards, who being overcome by the same King, the Romanes proclaimed him their Emperour.

11 That then the Emperors of the East with the consent of the Patriarchall and Apostolicke Churches tooke from Rome the primacy, and gaue it to the said Church of Constantinople.

12 That then the Romanes seeing that by the Ecclesiasticall law they should loose the primacie, began to say that the primacy belonged as of Diuine right to them, and to their Bishop: and consequently, that the whole Church together could not take away from them the first ranke, because that Rome is the Sea of S. Peter.

13 That after that they of the East had rightly said, that hee is successor of S. Peter, which is elected, confirmed and approued by the greatest part of the Churches, in what place soeuer he maketh his residence, and that imitateth S. Peter in doctrine and humilitie. That the Bishoppes of Rome haue brought into their church many errours, and haue innouated many things without and against the decrees of the counsels, withall they haue added to the Symbole of Nice of their priuate authority, that the holy Ghost proceedeth from the Sonne, euen as from the Father. That although that the vniuersall counsell hath giuen the first seate to the bishoppe of Rome: yet did not they beleue that the church in future time could not take from him this place: especially if the church of Rome should fall into any error, as they say she is already fallen.

14 That in the meane while the prouinces of the Empire of Charles the great, to wit, Fraunce, Italy, Germanie and Spaine remained under the bishoppe of Rome, as being  
their

nearest Patriarke, which is the reason that they now goe about to perswade men, that the Primacie appertaineth unto him by Gods Law, but this should bee no preiudice to other Churches, nor to the trueth.

15. That the Bishops of Rome enriched with the gifts and Donations of the Kings of France, and peradventure beleeuing themselves to be that which was reputed of them, haue ouerthrowne both Spirituall and Temporall Monarkes, and haue caused to bee receiued, in places vnder obedience to them, as well the Lawes of their predecessors the Popes, made by the Church of Rome, as also those Lawes which they themselves from time to time doe adde thereunto, in so much that the Churches of the East, South, and North, with good reason haue opposed themselves against these enterprises. The confession and beliefe of the Apostolicke Churches about this Question here in controuersie, is this.

That the first seate (which is by diuine Law, so farr as is necessarie for the order of Councils, and is meete to shew <sup>z</sup> vnitie) is by the Ecclesiasticall Law, as also the Sea that appertaineth to any such Bishop, whome the Catholicke Church shall iudge to be fit and capable of such a charge.

<sup>z</sup> S. Cypr. de  
simpl. cl.



## QUESTION. III.

*Whether Miracles are sufficient proofes, that a Christian Nation ought to bee held for a true Church, and without error.*

## THE EAST CHVRCHES.

<sup>a</sup> Lib. i. cap.  
17. & 18.



Matt. 17. 20.

*Arcus Paulus* <sup>a</sup> *Venetian*. The Citizens of the Citie of *Tauris*, are Mahometes, but there are some Christians that inhabit there, to wit, *Nestorians*, and *Iacobites*. Neere to which Towne is a Mountaine, which was once remoued out of his place, by the occasion that followeth. The *Sarrazins* willing to scandale the Gospel, said that it was written: *If you haue faith as much as a graine of Mustard-seede, you shall say vnto this Mountaine, remoue hence to yonder place, & it shall remoue.* Well (said the *Sarrazins* mocking the Christians) if your faith be so excellent? cause this Mountaine to remoue out of his place. Then one of the Christians feruent in-faith, spake to the Mountaine with a great confidence, *Get thee hence*: The which incontinently, remoued in the presence and sight of all the people.

The very same Author maketh mention of a Pillar hanging in the ayre, which sustaineth the Vault of a Church in *Sammarchan*.

<sup>b</sup> In the  
third Booke  
of his Voy-  
ages. cap. 4.

<sup>b</sup> *Vilamont*. Whosoever would see a thing worthy of memorie, must goe to a little Towne called *Sardinale*, inhabited by the Christians (of the Church of the *Syrians*) where *Turkes*, *Sarrazins* or *Moores* cannot dwell, but they die before the yeeres end.

<sup>c</sup> *Faber*,

<sup>c</sup> *Faber*. Not farre from the Citie of *Muscovia*, there is a great Monasterie, wherein is the Sepulchre of one *Sergius* an Abbot, which Monasterie is very much frequented of the people: for it was holden very famous for many miracles that were there wrought, whereof it shall be sufficient to produce one: Which is, that two blind men were restored to their sight there.

<sup>c</sup> *De Rel. Musc. ad Ferd.*

The same <sup>d</sup> Author. It is a common thing amongst the *Muscovits* to enchant Serpents with words, and chase away Diuels, and deliuer and helpe them that are possessed.

<sup>d</sup> *Ibidem.*

*Thomas* <sup>e</sup> *Lopes*. The people of *Mingalor* say that they went very often to the Sepulchre of *S. Thomas*, which is in their Countrey, who wrought among them many miracles.

<sup>e</sup> *Nauigat. de Lopes.*

The Ecclesiasticall Historie of *Constantinople*, maketh mention that *Arsenius* was instituted Bishop by the Pope, hee being then become a member of the Church of Rome, for which cause hee was Excommunicated by the Patriarcke *Pachomius*, a little after that, hee died, and his soule went with the foules of *Arrius* and *Eutiches* hereticks, and his body was found black & swollen, which caused great feare to those that saw him.

<sup>f</sup> *Turcor. lib. 2. Pach.*

THE MERIDIAN CHURCH.

**A** *Luarez*. & There is a Sepulchre of one of the Sons of King *Abram*, which they say was a Priest. Amongst other miracles which they attribute vnto him, they say that the Angels did minister bread and wine vnto him when he celebrated.

<sup>g</sup> *Cap. 16.*



<sup>h</sup> Disc. of  
Aeth. cap. 17.

*The same Author.* <sup>h</sup> They attribute the title of a Saint to a certaine King, whose name was *Balibeta*, towards whom the people beare such great deuotion, that all *Ethiope* doth runne thither, where his bhd̄y is buried; which they report to worke great miracles.

<sup>i</sup> Cap. 11.

*Idem.* <sup>i</sup> There is a Monastery called *Abba Gariman*, retaining this name of one which (as they report) raigned in *Greece*: who hauing forsaken his Kingdome, retired to this place to do penance for his sinnes, where he finished his daies very holily: and they report that he at this present doth miracles.

#### THE CATHOLIKE ROMAN CHVRCH.

<sup>k</sup> De reliq. &  
uent. sanct.  
tit. 22.

<sup>G</sup> *Loss. Canon. glorios.* <sup>k</sup> We must enquire of miracles done in the life time, and after death. And to the end that these may be true miracles, foure things are requisite: first, that they be of God, and not framed by arte, or by the diuell; for miracles are wrought by the wicked: secondly, that they be contrary to nature, as that of the Rodde of *Moses* turned into a Serpent: thirdly, that they be not wrought by wordes, but thorough the merites of a man: fourthly, that they be for the confirmation of the faith.

*Annot.* Whosoeuer would know more amply the Miracles of the Latin Church, may reade the Legends and liues of the Saints.

#### THE REFORMED CHVRCH

<sup>l</sup> Art. 5.

<sup>T</sup> *He confession of the French-men.* <sup>l</sup> We belecue that the word contained in the Canonickall Writings procee-

proceeded from God. And forasmuch as it is the very rule of truth, it followeth, that neither antiquity, nor customes, nor the multitude, nor humane wisdom, neither iudgements, nor visions, nor Miracles ought to be opposed to it.

## A N N O T A T I O N .

**T**He East Churches doe beleeue, that the Roman and Ethiopian Churches doe holde an erroneous and Hereticall opinion, although there are Miracles wrought amongst them: In like manner the Romanes doe pronounce an Anathema against all Christians, that haue not obeyed them, as well against them of the East and South, as also the North Church, notwithstanding their Miracles: the Church of Affricke refuse, nay, scorne to goe, and submit or subiect themselves eyther to the Greeke Church, or to the Latine Church, notwithstanding their Miracles: the Latin church in the foresaid Canon, dooth confesse, that Miracles are wrought by wicked persons. The reformed Church saith, that Miracles, or the bruite of Miracles, ought not to be taken as a Marke of the true church: And which is more, they beleeue that they are not giuen them for confirmation of their doctrine, because the same is sufficiently prooued in the holy Scripture, although that the truth it selfe is oftentimes holden in suspicion. If then all the Sects of Christians doe vaunt themselves equally to haue Miracles, how can he that is out of the foresaid churches, and is willing to become a good and a true christian, resolute himselfe by considering of their Miracles? Surely if euery Nation doe say, that



*that the Miracles which are done amongst other people, are not assured signes, that the doctrine which they teach is altogether true.*

We may here then make this conclusion, as Catholicke, and agreed vpon by all in generall, That miracles are no prooffes of Doctrine, neither markes of the true Church.

### QUESTION. IIII.

*Whether personall succession bee a Marke of the true Church.*

### THE EAST CHVRCH.

*m De prim.  
cap. 3.*



*Arleam.* <sup>m</sup> How absurd is it, and out of reason to say, that euery one of the Apostles was a Pastor and common Teacher of the Vniuersall world, as S. Peter was; and yet that none of them left any successors, but S. Peter only? because that if any one of the Apostles hath left for his successor, eyther Bishoppes or Gouvernours of the Church, wherein any of them finished his dayes, and yeelded vp his soule to God, vpon what reason commandest thou that all should be created by the Pope? Moreouer, if I should affirme now, that the other Apostles haue left successors behinde them, amongst whom none was first or last, but all equal and of one selfe same order: peraduenture you would not beleeue me, but if I shall bring you here some vnreprouable testimonie, you will not be able to withstand it. It shall be Saint

*Denis,*

*Denis Arcopagite* in an Epistle which he wrote to *Demophilus* a Monke, in these words: *Moderate thou then thy desires, thy anger, thy purposes, as it is convenient, to the end that the holy Ministers may haue authority ouer thee, and the Priests ouer them, and the Bishoppes ouer the Priests, and the Apostles ouer the Bishops, the Successors of the Apostles: for if any of them haue committed any fault in his office, he may be corrected by them of the same order. This man liued in the time of the Apostles, and knew exactly the affaires and businesse of those dayes, which saith, that the successors of the Apostles, are of one equall order and calling.*

T H E S O V T H C H V R C H .

**L**iturgia Ethiop. Pray for our prince, the prince of our Arch-Bishops, the Lord *Gabriel* and the chiefe of the Church of *Alexandria*, and for the chiefe of our countrey, our venerable Archbishop *Marke*, and for the Bishops, priests, and Deacons of the right faith,

T H E R E F O R M E D C H V R C H

**C**onfessio Heluet. The celestiall father sent his only sonne, in whom is the Diuine wisdom, which is powred vpon vs through his most holy, most pure and most perfect doctrine: for he hath chosen his disciples, which he made Apostles: and they being gone through the vniuersall world, haue gathered together Churches by the preaching of the Gospell. And afterwards they ordained Pastors in all the Churches of the World, by the commaundement of **C H R I S T**, through

<sup>n</sup> Cap. 18.



through whose Successors he hath vntill this present taught and gouerned the Church.

### THE ROMANE CHVRCH.

De notis.  
Eccl. cap. 8.

**C**ard Bellarmine. ° The fitt marke of the Church, is the succession of persons in the Romaine Church, continuing from the time of the Apostles, vntill now: for that is the reason that she is called *Apostolike*. For if the ancient Fathers haue esteemed it so great an argument to proue the true Church, by the continuance of twelue, or twenty, or fortie Bishops; how much more ought we to esteeme the infallible succession of more then 200. Bishops? especially because we see that the other Apostolicke Sees are decayed and failed: that is to say, those of *Antioch*, *Alexandria*, and *Ierusalem*, wherein, after that those places were taken away from the *Romanes* by the *Persians* and *Sarrasins* (sithens which time, there are nine hundred yeares past) there hath beene no succession, and if there were any, the same was verie obscure.

### ANNO T A T I O N.

P Mar. 15. 16

**O**ur Sauiour being now ready to ascend to heauen said to his Apostles: Goe through the vniuersal world, and preach the Gospell vnto all creatures, &c. This commandement was executed, as may appeare as well in the holy scripture, as also in ancient histories; that S. Peter was in Antioch, S. Andrew in Greece and Moscouia: S. James kept in Iudea: S. Iohn went into Asia: S. Philip into Assyria:

fyria: S. Thomas into India: S. Matthew into Ethiope:  
 S. Thaddeus into Armenia: S. Paul, called from heauen,  
 preached in all countries from Arabia vnto Sclauonia.  
 Wel then, euery one of them left successors, and vntil this day  
 there is not any one of those regions, where there are not  
 Christian Bishops, which plead to haue succeeded the Apo-  
 stles without any interruption. Bellarmine saith, that if  
 there be any succession, it is obscure. Others doe answer him,  
 that it was no more obscure vnder the Persians and Sarra-  
 sins, then it was in the time of the ancient Bishops of Rome  
 vnder the Roman Pagans and persecuters of the Church.  
 The East Churches neuer cease to vaunt and brag of their  
 Apostolicke seas. The Christians of Africk doe exalt him of  
 Alexandria, and acknowledge no other head. The Abyssines  
 by antiquity doe hold the succession of that sea so certain, that  
 none amongst them can haue the imposition of hands, but by  
 the hands of him that is especially chosen by the Church,  
 whom they call Abuna, and whom they doe beleue to haue  
 his succession from S. Peter and S. Marke the Euangelist.  
 Finally if by personall succession a man pretend to know the  
 true Church, he cannot know what part to take: And al-  
 though that the Latin Church only had the succession with-  
 out Interruption, that could not be a sure marke, seeing all  
 those nations, which S. Ireneus writeth of, do beleue that the  
 Roman Church is not the true Church, notwithstanding  
 her succession. We might here insert the Catalogue of uni-  
 uersall Bishops according to the Greek Church, proceeding  
 from S. Peter vntill the time of Neophytus, which now  
 holdeth or latelie held the Sea at Constantinople: But we  
 will omit that for breuitie sake. This then here shall bee the  
 Catholick conclusion:



That the personall succession of the Church of Rome, or of any other, is not the marke of a true beleeefe.

### QUESTION. V.

*Whether the multitude of Christians or the greatnesse of Countries are markes of the true Church.*

### THE EAST CHVRCH.



*Illamont.* ¶ The Church of the holy Sepulchre in *Ierusalem* is gouerned by diuerse sorts of Religious men, some are *Romane Catholickes*, others are *Christians*, but *Schismatickes*, and no adherents or louers of the *Catholike Apostolike Roman Religion*. You haue in the first place the *Grecians*, which are Masters and Lords of the chiefe place of the Church. Moreover there are there, a certaine people which multiplie, as well in *Greece* and *Asia*, as also in *Affrica*. Besides the *Syrians* doe very nearely imitate the vse, customes, and manners of the *Grecians*. Againe, the *Georgians* doe obserue altogether the ceremonies and errours of the *Grecians* in their Sacrament

*Louis. Regius.* ¶ The Empire of the king of *Moscouia* dooth extend towards the East almost vnto the kingdome of *Persia*.

### THE SOUTH CHVRCH.

*Villamont.* ¶ The *Abyssines* are a people of *Ethiope*, that is to say, a part of *Affrica*, and the greater part there-

¶ L. 2. c. 21.

¶ Lib. 2. ca. 22.

¶ De viciss.

¶ Lib. 2. c. 24.

thereof, by reason of their large scope. Their King is by them called *Negus*, and in the Persian tongue *Prester-Iohn* or *Catholik*, which *Prester-Iohn* heretofore dwelt in *Tartaria*: neuerthelesse he is yet one of the greatest Kinges of the East, and of the greatest power and might in all *Affrica*, and his Kingdome doth extend from the end of *Egipt* vnto the Indies: This king hath more then fortie kingdomes vnder him.

The <sup>u</sup> *Iacobites* doe inhabite a great part of *Asi*, and liue pell-mell with the *Turkes*, *Persians*, and *Tartarians*: some of them inhabite neare the Riuer *Nubius*, which is in the confines of *Egipt*, and hold a good part of *Ethiope* and of the higher Indies, inso much that it was told me, that they occupy very neare fortie kingdomes. They call themselues christians of the first conuersion, & say, that they were conuerted to the faith of *Iesus Christ* by *S. Matthew* the Apostle, before the other nations. They circumcise their children after the fashion and manner of the *Sarrasins*.

<sup>u</sup> *Jdem* l. 2.  
cap. 22.

THE LATIN CHVRCH.

**B**ellarmino. <sup>x</sup> The fourth marke of the Church, is the greatnesse or multitude and diuersitie of the beleeuers: for the church that is truely Catholike, ought not onely to comprehend all times, but also all places, all nations, and all sorts of people. And that our Roman church is the true Church, may be proued by this argument: that is, that before the time of *Luther*, there was not in the world any more Religions then these: that is to say, Paganisme, Mahometisme, the Greekes, the

<sup>x</sup> *De not.*  
*Ecccl* l. 4. c. 2.



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\* *De not.*  
*Ecccl* l. 4. c. 2.



Nestorians, the heresies of the Hussites, and the Romane Church.

### THE REFORMED CHVRCH

y Cap. 18.

**T**He *Heluetian confession*. y Forasmuch as there is but one God and one Mediator betwene God and men Iesus Christ the Messias, one holy Ghost, one Salvation, one faith, one couenant: it followeth necessarily that there is but one Church: which is the cause that we call it Catholike, because that it is Vniuersal and spread through all parts of the world, and extendeth herselfe vnto all times, not being inclosed within any time or place. We condemne therefore the Donatists which inclose the Church in a certaine corner of *Affrica*. And we approue not the Clergie of Rome, who affirme the Romane church, to be the onely Catholike Church.

### ANNO T A T I O N.

**T**Here are two or three hundreth yeeres past, since that it hath beene very hard to iudge by the multitude, whether the name of the Catholicke Church appertained to the Greeke Church or the Latine Church. The Greeke Church had the Empires of Constantinople and Trebizonde, and the Northern nations, who did maintaine her: But now shee is diminished by the oppression of the Turkes, as the Latine is increased by the conquests of the Spaniards, farre otherwise then it was heretofore: For Almanie was halfe Pagans, and Spaine Sarrazins, and this was at such time as there

there was diuision betwene the Greekes and Latines: So that if the multitude did giue the Name of Catholickes, the Grecians should haue had it; and the certaine time when they lost this Title is not to be knowen. Notwithstanding all this, these two Churches and that of the Iacobites, doe professe themselves to be Catholickes, the passages or proofes before alleged doe shew that euery one of them is extended very wide. Vnder the name of Iacobites wee will comprehend the Cophites and the Abyssins, and we may adde thereunto the Nestorians: For Masius telleth vs that these people are rather differing in name, then in Religion: whose Testimonie is reported to be very true. The reason wherefore they haue in Ierusalem diuerse Churches and Oratories, the one neere the other, is to the end euery nation might vse that language, which he best understandeth. Bellarmine also seemeth to account these three for one: for it is certaine that before Luthers time, there were Cophites, Abyssines, and Iacobites. The rest, the same Masius as it were dischargeth of the crime of heresie, which was imputed to them. I am assured (saith he) <sup>2</sup> they are free and exempt from that wicked Doctrine of that infamous hereticke Nestor: For hauing read a great Volume of their solempne Prayers which they make to God, I haue found nothing that might offend any man of sound opinion in our Religion: if it be not this, that I suspect them, because that they in many places call not the *Virgine Marie* mother of God: But instead of this Title, they call her the mother of life, and of light.

Here is to bee noted, that Villamont <sup>a</sup> had some notice that Prester Iohn had sent to the Pope, to submit himselfe to the Church of Rome, and Cotton the Iesuite affirmeth that

<sup>2</sup> Pref. in  
Anaph. Basilij

<sup>a</sup> Lib. 2. cap.  
24.



<sup>b</sup> De sacrifici.

that <sup>b</sup> the Patriarch of the Cophites had done the like: But wee haue now fresher newes, and know that there is no such matter. Well then, if all those people doe make but one Church, the same is as great, or rather greater and ampler then the Latin Church: and if the multitude be the marke of the true Church, it must be attributed to them, as the greater number of people. But because it appeareth not, that either they, or the Greeke Churches, doe constitute or appoint the multitude for a marke of the true Church, and that it doth not appeare where that multitude is: moreover, because that those which now are fewe in number may exceed the rest herafter, and that the multitude of the Latins, is not so great to induce others to turne to their religion, we will conclude that according to their beliefe:

The multitude of people, or the greatnesse or largenesse of Regions, are not markes of the true Church.

### QUESTION. VI.

Whether the Primate of the Church hath any power or authoritie over the Temporaltie of Common-weales.

### THE EAST CHVRCH.

<sup>c</sup> Resp. I. cap.  
16.



Eremie Patriarch of <sup>c</sup> Constantinople. Wee ought to obey all principalities and power, and not onely of good Princes, but also of euill Princes, and to obserue inuiolably their lawes: notwithstanding, that we must obey God rather then men. And in another place, he that resisteth soueraigne power shall be condemned.

Sacramus

*Sacranus.*<sup>d</sup> The Emperours of Greece haue had the power and right to holde vnder their yoakes the Patriarches, and all the Clergie, the which they placed and displaced, when it seemed them best.

<sup>d</sup> *Eluc. cap 3.*

*Nicholas.*<sup>e</sup> The Patriarches of *Constantinople*, *Ierusalem*, *Antioch*, and *Alexandria*, possesse neither townes nor Castles, and entertaine no Souldiers or Archers for their guard: much lesse doe they cloath themselves eyther with cloath of golde, veluet, or purple, and haue no more Reuenues toward their maintenance, habites and books, then about 200. Ducats by the yeare. In their habites they differ nothing from the other people, and they are no more richly cloathed then the simpler sort.

<sup>e</sup> *Lib. 4. c. 36.*

*Sacranus.*<sup>f</sup> The Princes of *Russia* doe hold, that it is lawfull for the secular Lords, to beate and depose their Patriarches, Bishops, and Priests.

<sup>f</sup> *Cap. 3.*

*Louis Regius.*<sup>g</sup> The king of *Moscouia* surpasseth in crueltie and rigour of commanding, al the Monarches of the world, and hath gotten such authority ouer all his subiects, as well Ecclesiasticall as secular, that he may dispose at his pleasure of their liues and goods. They confesse publikely that the will of the Prince is the will of God, and therefore they call him the keeper of the keyes of heauen, and Gods Chamberlaine.

<sup>g</sup> *Viciff. l. 8.*

THE SOUTH-CHVRCH.

**T***Hewet.*<sup>h</sup> The *Gerich*, that is to say the Emperour of *Ethiope*, is as the Pope in his countrey, and causeth all things to passe vnder his hands, both the temporall

<sup>h</sup> *Lib 2. c. 13*

G

and



and the most part of the spirituall: Moreouer, he bestoweth benefices vpon such men as are of good life, and learning (I meane the Ecclesiasticall) and vpon none else.

### THE REFORMED CHVRCH.

i Art. 13.

**T**he confession of *Ausburg*.<sup>i</sup> There hath beene great disputation concerning the authority and power of Bishops, wherein some haue very ill handled both the Ecclesiasticall authority, and the temporall power. From this confusion haue sprung and arisen great warres and stirres, during the time that the popes relying vpon the power of the keyes, haue not onely instituted a new manner of worship, charging mens consciences by reseruations of cases, and by violent excommunications; but also they haue attempted to transport the kingdomes of the world, and to take the Empire from the Emperours: But good men, and those that were learned in the Church, haue heretofore reproued these things.

### THE ROMANE CHVRCH.

<sup>k</sup> De Maior.  
& obed.

**E**xtraua. Vnam sanctam.<sup>k</sup> Admit that the Grecians, and others say, that the Primacy of the Church was not giuen to S. Peter and his Successors, then doubtlesse they must confesse, that they are not of the flocke of Christ, who said, *that there is one fould, and one shepheard*. We are taught by the wordes of the Gospell, that there is therein two swords, that is to say, the one a spirituall, the

the other temporall. For when the Apostles said, *Loe, here are two swords*, the Lord answered not that there were too many, but said it is enough. Truly he that denieth, that the temporall sword is not in the power of S. Peter, taketh very little regard to the wordes of the Lord, who said: *Put up thy sword into the sheath*: the one and the other is thererfore in the power of the Church, to wit, the spirituall and the materiall: and both swords ought to be governed by the Church, the one by the Priests, the other by the hands of kings and men of war, but according to the will and permission of the Priests, for the one sword must be vnder the other sword.

## A N N O T A T I O N .

**T**He Bishop of Rome was obedient in times past to the Emperours of Constantinople, but after such time as the Citie of Rome was taken away from the Emperours of the East, and King Charles sur-named the great, had received from the said Bishop the title of Emperour: He and his successors grew so much obliged to the same See of Rome, that the Popes perswasion ioyned with their deuotion, hath caused that they haue giuen the higher place to them, which ought, as their predecessors did, to shew themselves obedient to the secular power. Notwithstanding this, when the Latin Monarches saw their authority too much abated, they could not suffer this indignity: from thence arose those disorders which all Europe hath seene vnder the Frederickes, Henries, Philip, sur-named the Faire, the factions of the Guelphes and Gibellines, and such like Tragedies. Our Realme of France hath vnto this present maintained



Dan. II. 45.

tained some liberties, which were heretofore purloyned and taken away from Italy, Spaine, and England. But now she fostereth and nourisheth in her bosome ingratefull children, who daieily enaueour and seeke to receiue the Councell of Trent. Besides, if the Emperours of Germany haue opposed themselves against the attempts of Rome, the Grecians haue passed farre beyond them. The Pope would haue taken away before this time the Title of Emperour from the Emperour of Greece. The Gretian by the consent of the Apostolike See had transported into the East S. Peters Chaire: and notwithstanding the Anathemes and inforcements of the Romane Court, the Empire of the East was maintained many ages, that is to say, untill the yeare 1453. A fatall end, at which time the prophecie of Daniel should be accomplished: He shall plant the Tabernacles of his Palace betweene the Seas in the glorious and holy Mountaine, yet he shall come to his end, and none shall helpe him. Vntill that time, this Empire was not held but from God, and by the sword: as the Glasse of the Canon Si Imperator, The Emperour (say some men) hath not his authority from the Pope, but from God onely: and the same doe I likewise allow of: But where is that true Emperour? It is he of Constantinople; for the other, that is to say, he of Germany, is but a maintainer and defender of the Church of Rome.

*I must not passe ouer with silence, how the Romanes doe open iniury to Charles the great, King of Fraunce, saying, that the Pope gaue him the Empire of the West, which is most false and vnttrue: for Charles obtained it by Armes, and had conquered and brought the Citie of Rome it selfe into subiection, if it had pleased him, or if they had not willingly*

willingly yeelded themselves vnto him. If hee submitted himselfe to the Pope, it was of curtesie and deuotion, and not of any duetie. As for the Christians of the East they haue beene called Melchites, that is to say, Royalists or Imperialists, because that they haue neuer acknowledged none, no not the greatest man in the world, but the imperiall Maie-  
 tic. In like manner the Christians of Affrica are also Melchites. The auncient Catholike Church was Melchite more then seven hundred yeares: for there was neuer any Councell where the Emperour had not the highest place, or that the Popes of Rome yeelded not their due obedience. The holy Apostles haue also beene Melchites, yea our Sauour Iesus Christ himselfe, for he payed tribute aswell for himselfe, as for S. Peter.

Melech a King.

Likewise in the estate of the Israelites, an estate ordained of God, the Priestly Soueraigntie bowed to the secular authoritie, although that that high sacrificer had an unlimited iurisdiction, and that he was the representatiue Image of the great and eternall Sacrificer Iesus. And as those that ranke the high Priest vnder Emperours and Kings, are Royalists and Emperialists, in like manner in our time the reformed Christians haue called those of the contrary opinion Papists: as who would say, subjects of a Priest, for in Greeke, Papa signifieth a Priest: a name neuerthelesse which doth not properly belong but to those that beleue, that the Pope hath power to iudge and depose Kings. By this which hath bene spoken, a man may see that the Imperialists are Catholically spread through the foure quarters of the world, and that their beliefe in this point hath bene from the beginning: therefore he that is a Melchite, is a Catholike: and whosoever holdeth a contrary opinion is an Hereticke. It is this



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<sup>m</sup> Fr Paul  
of Venice in  
Apologie.

heresie, that keepeth the kingdome of Nauarre vnder the Spanish yoke. It is this heresie that brought that frowning fortune into our France, and had bene the ruine of her, if her great and inuincible Melech seconded by faithfull Melchites, otherwise called Polititians, had not preserved and defended her, with the grace and assistance of him, which is the onely giuer and translater of Monarchies. It is this Heresie that the most Puissant and mightie King of Great Britaine, induoreth to quench & abolish in the hearts of his subiects, a heresie which for a while lyeth hid vnder ashes, but meeting with any proper matter, will breake into a great combustion. Euery one may here see, that the most part of Christians doe reiect this opinion, yea, the Romanes<sup>m</sup> themselues, although they suffer the Pope of Rome to maintaine it in the Canons.

Wee will then conclude according to the generall voice, That the Primate of the Catholike Church, whether he be at Constantinople, or at Rome, or at Alexandria, hath no power or authoritie ouer Temporall Common-wealthes.

### QUESTION. VII.

*Whether all the doctrine necessarie to saluation, may bee taken out of the holy Scripture.*

### THE EAST CHVRCH.

<sup>n</sup> De Causis  
diff. lib. v.



*N*ilus Archbishop of <sup>n</sup> Theffalonica. This is not then the cause of this difference, and much lesse the whole bodie of the Scripture, as if  
it

it were too short, No, it is not vttered openly and plaine ly, wherof this question is : for to accuse the Scripture, is as great a fault, as to accuse God, but God is voyd of all blame.

◦ *Lombard.* The Grecians say, that the holy Ghost proceedeth onely from the Father : the which they beleeue (say they) because that the Gospell P which containeth wholly the *Faith* (that is to say, the doctrine of the faith) maketh mention of the Father onely.

◦ *Lib. 1. dist. 11. b.*

P Iohn 15.

*The King of Moscouia.* If the Gospell had not bene written, how could the word of God haue bene vnderstood : and if the Apostles had not reduced into writing their delegation or Commission, how had it bene knowen to the world, that they were sent to men ?

q *Resp. Robit*

*Sacranus.* The *Russians* say that the teachers of the Latin Church, are not credible, because they teach but that they receiue from the Greeke Doctors, conditionally that they find nothing therein, contrary to their owne opinion.

r *Elucid. err.*

*Annot.* The Christians of the East are marueilous ieaious of the *Traditions* and *Ceremonies* of the Fathers, neuerthelesse they hold that the Scripture is necessarie, against those that say that the Church may erre. Moreover they hold the same sufficient and a rule of Faith : and therefore admit not altogether the Greeke and Latin Doctors, but iudge of their doctrine : which they could not doe but by examining it by the rule of Scripture.

THE



## THE SOUTH CHVRCH.

Cap. 31.

**A** *Luarez.* <sup>f</sup> It was demaunded of me, whether all those things (that is to say the customes of the Roman Church) were *contained in our Bookes*, and whether they seemed better vnto me, then those which they vse. I answered that I found our bookes reduced into a better order, then their bookes were: because that since the time of the Apostles, wee haue had alwayes great masters and teachers, which were neuer imployed in any other vocation, but to compose and gather together the holy Scriptures, and passages of the Prophets and Apostles, scattered in many volumes. They replied vnto me, that they had fourescore and one bookes of the olde and new Testament, and asked whether we had more: I answered, that we had tenne times more, drawne and extracted out of the olde and new Testament, enriched with many expositions, wherein was contained very deepe doctrine. *Prestor-Iohn* caused one to tell me, that he was not ignorant of the great quantitie of bookes which we haue; but that he desired verie much to know their names.

<sup>t</sup> De indor.  
leg. art. 11.

*Damianus a Goes.* <sup>t</sup> The *Abyssins* say, that they haue all the writings of *Moses* and the Prophets, and other bookes of the old Testament: the foure Euangelists, and all the Epistles of *S. Paul*, and that they want not any booke of the holy Scripture, whereof they recyted a Catalogue in my presence.

Neuerthelesse the Bishop *Zaga* an Ethiopian, seemeth to count the bookes of the Bible otherwise: for he saith, that in the new Testament there are fve and thirtie:

tie: peradventure he comprehends those which *Alu-*  
*rs* saith, that they call *Manda* and *Abetilis*, diuided into  
eight parts: but the same *Abyssins* doe belecue, that  
the holy Scripture is sufficient for saluation without  
those: for they denie not the name of true Christians,  
to those that haue not those bookes, and therefore they  
hold them not to be of equall authority with the o-  
ther.

The same Authour saith, that the *Abyssins* belecue  
not that there is any power, whether Councel, or what-  
soeuer able to make lawes, which binde the conscience,  
much lesse such doctrine as is not grounded vpon the  
Scripture.

*Annot.* The Ethiopians are of the opinion of the  
Reformed, if they meane those foure-score and one  
bookes which are in the Volume of the Bible: for the  
same number is to be found if one reckon the Epistle of  
*Jeremie* for one booke by it selfe, and if one doe sepe-  
rate the Histories which are not found but in Greeke, added  
to the bookes of *Daniel* and *Hester*. Moreouer it is to  
be noted, that the *Abyssins* do limite that which they  
holde for the word of God, within the number of foure  
score and one bookes (against the opinion of the word  
not written) and they demand if the fashion and man-  
ner of celebrating the Masse is to be found in the holy  
Scripture. *Aluares* a Roman Catholik answereth them  
cleane besides the matter: saying, that the Romane  
Church hath Doctores and Teachers, which haue a do-  
ctrine farre greater and more perfect, then that of the  
olde and new Testament. The Reformed Church sub-  
scribe not willingly to this Article, for they  
H make



make a contrary Article, as hereafter followeth.

THE REFORMED CHVRCH

*u. Art. 5.*

**T***He confession of the French Church.* "We do beleue that the word which is contained in these bookes, proceedes from God, of whom it taketh his authority, and not of men. And forasmuch as it is the rule of all truth and verity, conteining all that is necessary for the seruice of God and our saluation, it is not lawfull for men, neither for the Angels themselues to adde, diminish, or change it.

THE CATHOLIKE ROMAN CHVRCH.

*x. Jn 4. Sent. d. 24. q. 2.*

**I.***Maior.* *x* It is to be noted, that wee doe hold many things to be diuine Law, which are not expresly contained in the Diuine law (to wit in the holy Scripture) neyther may they euidently be deduced from thence: As for example, not to ordaine a woman to be Priest, or the institution of any one order. In like manner, we read not in the new Testament (and much lesse in the old) that the soueraigne Bishopricke was graunted to the Successors of *S. Peter*: yet notwithstanding, wee hold, the soueraigne Bishopricke is by Diuine law.

*y 4. S. eff. decret. 1.*

*The councell of Trent.* *y* The Councell seeing, that this veritie is contained partly in written bookes, and partly in Traditions not written, doth receyue and honour with equall affection, pietie, and deuotion, as well all the bookes of the old and new Testament, as also all  
Tradi-

Traditions which appertaine as well to faith as to good manners.

A N N O T A T I O N .

**F**irst, the Romane Catholickes (especially) when they would serue their turnes with the sayings of the Fathers against the Protestants, doe not distinguish the doctrine of faith, from Ecclesiasticall policie, which the Grecians call ταξις και πολιτειαν. The Protestants doe belecue that all matters of Faith may bee sufficiently taken out of the holy Scripture: And that, that which belongs to Policie, Ceremonie, and Circumstances, hath bene let go by Tradition not written; such Tradition which may bee changed by the Catholicke Church, that is to say, by the mutuall consent & good will of all Christian people; in like manner by the particular Churches, under the consent and good liking of the Catholicke Church. In sum, that the Scripture is the rule of the faith of the Catholicke Church, as the Catholicke Church is the rule of the members thereof, in that which concernes Policie or outward worship.

Secondly, the foresaid Maior is deceiued in saying, that the Scripture prohibiteth not, to ordaine women Priests: the prohibition is in Saint Paul,<sup>z</sup> as for the orders or inferiour offices of Priesthood, they are of meere Policie. And as touching the soueraigntie of the Bishop or Pope of Rome, it is certaine that the Scripture maketh no mention of it, also Tradition of the Catholicke Churches doth contradict it. It is objected that the Scripture maketh no mention of the perpetuall virginitie of the Mother of our Saviour. Where-

<sup>z</sup> 1. Tim. 2.  
11.  
1. Cor. 14.  
34.



<sup>a</sup> Smith apud P. Ver-  
mil. Marty-  
rem de calib.

<sup>b</sup> 1. Cor. 7.  
38.

<sup>c</sup> Contra  
Tillenium.

unto some men answered, that it <sup>a</sup> may be gathered out of the Scripture, and that whereas the holy virgine is called blessed among all women, if she had not beene alwayes a virgine, other virgines should haue excelled her in blessednesse: He that marrieth doth well (saith Saint <sup>b</sup> Paul) but hee that marrieth not, doth better: well then, those that haue done best shall bee most blessed in heauen. Now if any man will restraine her felicity in regard that shee bore our Sau-our, he must giue an account of that restraint.

Thirdly, the Cardinall of <sup>c</sup> Perron saith that the holy Scripture is sufficient to saluatio, because it doth send vs back vnto the Church, and the Church teacheth that which particularly is wanting in the Scripture: But if that were so, the holy Scripture should bee manifestly imperfect and insuffi-ent: for if the Scripture teacheth vs not, where is the head, (as Maior auoucheth) how may one know by it the body of the Church? And for to descant vpon the comparison of the same Cardinall, if the King should say to one, my Chauncellour shall tell you the rest, and then many should arise for to speake; vnto whom should hee hearken? whom should he be-leeue to be the true Chauncellour? Our Sauour neuer said, that the Church should continue in Italy or in France; and that it should faile in other Countries. Moreouer, it is certaine, that our Sauour knew all things, yet not as a bare man, but by participation of the heavenly wisedome: neuer-thelesse he reuealed not all things to his Apostles. And the Apostles knew things which were not lawfull for them to declare: but they might happily declare farre more to their Disciples, then they haue written, to wit, many discourses, miracles, and other particularities of the life and doctrine of the Lord, which got them a farre more great and perfect know-

*knowledge in Diuinitie. Moreover there haue beene very many profitable things for the gouernment of the Church, which were not written, but are come to their successors by Tradition. But as concerning that which is properly belonging to faith, and necessary as well for the Church in generall, as for the particulars thereof, the Catholicke Church beleueneth, That the holy Scripture is sufficient to saluation.*

Q V E S T I O N. VIII.

*Whether all the Bookes contained in the Volume of the Bible, haue an absolute and equall authority.*

THE EAST CHVRCH.

**D***amasceus the greatest Doctōr amongst the Greekes. The παραρρη, that is to say, the booke replenished with all sorts of vertues, and the wisdom of Salomon, the which being written in Hebrew by the Father of Sirac, was translated into Greeke by his Nephew, which although they bee as the rest of the bookes, very elegant, yet are they not numbred with the others, because that they were not contained in the Arke.*

*Annot.* Although that Saint Iohn Damascene be an ancient Author, and that those Christians of the East, doe to this day follow his doctrine, in that point of the distinction of the Canonickall books, from the Apocryphall, or lesse authentickall. Yet the Grecians haue not



had since that any Councell which made a new Canon.

### THE SOUTH CHURCH.

**T***He South Church.* The Egyptians and Ethiopians do follow altogether the Canon of the Hebrewes, and receaue not as truely Canonically, the bookes of *Wisedome, Iudith, and Maccabees*, and others: they of those Countreys haue hereby giuen vs this aduise. If any man can shew that this testimoniall is false, hee ought to be beleued.

<sup>e</sup> Lib. 2. c. 23.

*Villamont* <sup>e</sup> saith that hee could not discouer what bookes they held authentically, and that he thought they were in Hebrew. It is well known that the Abyssins doe retaine very much of the old law, and therefore one ought not to thinke it strange, if those that call themselves Israelites, do conforme themselves to the antient Church of Israel.

### THE REFORMED CHVRCHES IN THE WEST.

<sup>f</sup> Art. 4.

**T***He Confession of the French Church,* <sup>f</sup> after the account of the bookes according to the Canon of the Hebrewes. We acknowledge these bookes to be Canonically, and a certaine rule of our faith, not so much for the consent of the Church, as by the testimonie of the holy Ghost, which made vs to discern them from the other Ecclesiastically; vpon which (although that they be profitable) none ought to ground any Article of Faith.

*The*

*The confession of Wittenberg.* ¶ We do call holy Scripture, the Canonickall bookes of the old and new Testament, such as the Authority whereof was neuer called in question in the Church.

8 Cap. 30.

*Annot.* If any ancient or moderne writers haue doubted of the authority of some Canonickall bookes, their doubt ought not to be imputed vnto the whole body of the Church.

THE CATHOLIKE ROMANE CHVRCH.

**T**He Councell of Trent, <sup>h</sup> hauing accounted amongst the other auncient Canonickall bookes, those which otherwise some doe call the second Canonickall, to wit Iudith, Wisedome, and the Maccabees, saith thus: If there be any one that will not receiue for good and Canonickall these bookes all whole and entire, which haue beene accustomed to be read in the Romane Catholike Church, let him be accursed.

<sup>h</sup> Sess. 4 d. c. 1

A N N O T A T I O N .

**T**He foresaid people of the East and South, and the reformed of the West say, that our Sauour and his Apostles after him, haue receiued for holy Scripture, and perfectly authenticall, but onely those bookes which were and haue beene since in the Canon of the Hebrewes: wherein the books of the Maccabees, Wisedome, and the third and fourth booke of Esdras are not conteined. That the Authours of these bookes were not as the Prophets inspired of God, who confir-  
med



med their doctrine with Miracles: this is the cause why the Church in that time receiued the one into the Canonick authoritie and not the other. That the Catholike Church (much lesse the Romane) cannot make newe Articles of Faith. To affirme, that the Auncient Church knewe not nor taught the verity in that behalfe, and that the Church hath had sincc new revelations, is an absurd thing. In fine, that they first which numbred these Deutero-canonical or Ecclesiasticall with the Prophetical, intended not to equalize them, but rather thought good to put them in the Volume of the holy Bible, because that there are good precepts in them, and Histories whereby one may see the estate of the Church, after the time of the Prophees, untill the comming of the Redeemer. The Councell of Trent doth hold likewise for Apocrypha, and in suspect the 4. book of Esdras, although it be in the volume of the Bible. There are also learned men of great account in the Catholike Romane Church, as Cardinall Caietane, Nicholas de Lyra, and others, which hold not the bookes of Maccabees for authenticall books. And the generall voyce is, that

The bookes of Wisedome, Syrach, the third and fourth of Esdras, the Maccabees and others (although that they may perhaps call them Canonick) haue not equall authority with the bookes of the Prophets and Apostles.

QUEST.

QUESTION. IX.

*Whether the Latine Translation be of the same authoritie with the Originall Hebrew and Greeke, written by the Prophets and Apostles.*

THE EAST CHURCH.



*Nicholas.*<sup>i</sup> The christians of the East say, that the Popes of *Rome* (whom they hold for heretikes together with their Sectaries ) haue wholly corrupted, and changed the Gospel, and other books of our Religion: in taking away and adding that which seemed to them most fit, to serue their insatiable couetousnesse.

<sup>i</sup> Lib. 4. c. 36.

*The King of Mosconia.* <sup>k</sup> The Chapters which thou cytest out of Apostolicall epistles and Gospels, agree not with ours. Here *Lascius*, marke that which followeth. The writings of the Apostles are otherwise distinguished by the Russians then by vs: for in their language there is in *S. Matthew* 116. chapters, the most part of them so little, that there is sometimes but three little verses therein, according as the sense of the discourse requireth: and a little after he saith, that all that was done by one *Cyrillus* a Priest, of the Church of *Constantinople*, which they doe obey, who vnderstood the Sclauonian tongue. *Aug.* <sup>l</sup> *Eugub.* saith, that the Grecians hold the translation of the seuentie Interpreters, which almost quite through differeth from the Latine Translation.

<sup>k</sup> See the answer to *Robite.*

<sup>l</sup> *Epist. ad Eras.*

*Aluares* <sup>m</sup> saith, that *Prestor-Iohn* asked him, how ma-

<sup>m</sup> *Cap. 31.*



ny of the Prophets had foretold the comming of Iesus Christ. I answered (saith he) that there was not any one amongst them, which made not some mention of his comming. Afterward hee asked him how many bookes *S. Paul* had written: who answered, one booke diuided into many epistles.

*Annot.* This discourse sheweth, that the Churches of *Ethiope* haue neuer seene the Latin Bible of the Church of *Rome*, and regarded not to approue it, if they found it differing from the Hebrew.

### THE REFORMED CHVRCH IN THE VVEST.

<sup>n</sup> Cap. I.

**T**He confession of the Swizers. <sup>n</sup> We doe receiue onely that Interpretation of the Scriptures for Orthodoxal and lawful, which is taken out of the Scripture it selfe, expounded according to the true sense and meaning of the language wherein they were written.

o *De Sacr.*  
*Scrip. contr. I*

*VWhitaker.* o Wee Englishmen doe hold, that the Latine translation of the Church of *Rome* is in very many places miserably corrupted and falsified, and that it is not authentickall: and that the Hebrew and Greeke edition is sincere Scripture.

### THE ROMAN OCCIDENTAL CHVRCH.

P *Seff 4. decr.*  
2.

**T**He councell of *Trent*. P The Councell considering that no smal profit would redound to the Church, if of many Latine editions of the holy Scriptures one were knowne to be Authentick, doth ordaine and declare

clare that the same vulgar edition bee held for such, and that none be so bold to reiect it, vpon what pre-  
tence soeuer.

## A N N O T A T I O N.

**T**He Authour of the vulgar Latin translation is not known : The Romane Catholikes say, that it is the labour of S. Ierome. The Reformed Churches doe thinke that S. Ierome was not the Authour thereof. Neuerthelesse the Councell of Trent doth authorise it. Cardinall Bellarmine affirmeth, that that Translation is true, and that the originall is corrupted: But there are many Romane & Catholikes, which doe hold the Catholike beleefe, and haue made newe Translations, and consequently corrected the vulgar. Those of the East Churches hold, that onely the Greeke Originals, written by the Apostles are authenticall. And as touching the bookes of the old Testament, they allow of the Translation which is called the Translation of the seuentie, or of Ptolomeus. Neuerthelesse, they hold it not for a certainty, that those be altogether the translation of the seuentie, which carry that name. It is thought that the Apostles did vse the Translation of the said seuentie, the which neuerthelesse was not altogether conformable with the Hebrew : but if they haue approued it, then it followeth, that there was not any error, in that they haue alledged it : Moreouer the Hebrew text is preferred before all other Translations.

The Latines doe obiect, that it is not reasonable to receiue the Hebrew Bible of the Iewes. The Greekes doe answer, that our Saviour and his Apostles had the Hebrew Bible, and that they left the same to their successors, from

¶ Vatable,  
Arias Mont.  
Aug Eugub.  
and others.



whom those of this present time haue receiued it from hand to hand, and not from the unbeleeuing Iewes, and therefore the vulgar translation was taken from the Hebrew. It followeth therefore, that the Hebrew was then in the Church: or else that the Romane Church hath taken it from the Iewes.

<sup>r</sup> Praef. in  
Mosem.  
Barcephaz.

Masius <sup>r</sup> saith that the Syrians hold for authenticall the Syrian translation, of one Theodorus: peradventure they intend not to preferre or equalize it with the originall Hebrew; and that the Grecians, the Moscouites, the Abyssines, and the Armenians, would attribute each one of them, to the translation used in their Church, as much as the Latins doe attribute to theirs: which would be but so many particular opinions, each one of them being reiected by the other: and therefore the Catholicke & assured opinion is,

That the Latin translation of the Romane Church, or any other, hath not equall authority with the originall Hebrew and Greeke of the Prophets and Apostles.

### QUESTION. X.

Whether the Traditions of the Latin Church are Catholicke, and whether all Christian Nations are obliged to obserue them.

### THE EAST CHVRCH.

<sup>r</sup> Lib. 4. 36.



Nicolas. <sup>r</sup> The Grecians say, that they were the first Nations that were conuerted to the faith of Iesus Christ, and that in consideration and regard

regard thereof they are the men, that truely and purely hold the Traditions of the Primitiue Church, as it was preached and taught vnto them by the Apostles.

*Jeremie Oecumenicall Patriarch writeth thus to the Protestants of Germanie.* <sup>t</sup> Let these things suffice you (most deare brethren) which (as you see) do best of all accord and agree with the Scriptures, vnto vs diuinely giuen according to the interpretation and exposition of the most wise and holy Fathers inspired by God. For wee are not permitted to trust vpon our owne particular interpretation, or to vnderstand or teach: but only that which agreeth with the holy Councils and Doctors of the Church: for feare that being once drawen or ledde out of the way of the Euangelicall doctrine, and the path of true wisdom and vnderstanding, we do erre, and that our iudgement be transported as an other *Proteus*, one while to one fashion of beleefe, another while to another. Well, some of you will demaund (peradventure) by what meanes may a man attaine to this? That shall he doe by the aide and assistance of God, if he doe attempt nothing, and follow but that which hath bene ordained by the Apostles, and holy Councils. For he that doth well and constantly continue within these limits, shall march the very same pace, and be of the very same faith and Communion with vs.

*Sacranus.* <sup>u</sup> The Moscouites denie that the Church of *Rome* is the chiefe head of all other Churches, saying also, that the Sayings, Statutes, Writings, Canons, and Determinations of the Councils of the Church of *Rome* are nothing: and that all Councils after the seven first Councils, are not truely Catholicke; because that

<sup>t</sup> 1. Resp. in  
Conclus.

<sup>u</sup> De Rel.  
Ruth. ca. 2.



whom those of this present time haue receiued it from hand to hand, and not from the unbeleeuing Iewes, and therefore the vulgar translation was taken from the Hebrew. It followeth therefore, that the Hebrew was then in the Church: or else that the Romane Church hath taken it from the Iewes.

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### QUESTION. X.

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### THE EAST CHVRCH.

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<sup>r</sup> Icolas. <sup>r</sup> The Grecians say, that they were the first Nations that were conuerted to the faith of Iesus Christ, and that in consideration and regard

regard thereof they are the men, that truly and purely hold the Traditions of the Primitive Church, as it was preached and taught vnto them by the Apostles.

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<sup>t</sup> 1. Resp. in  
Conclus.

<sup>u</sup> De Rel.  
Ruth. ca. 2.



x The Latines doe reckon 18.  
*Bellar. tom. 2. lib. 1. cap. 5.*

they were holden without their consent and x approbation.

### THE CHVRCH OF THE SOUTH.

y *Cap. 26.*

**A** *Luarez.* y Againe it was demaunded of me, what number of Bishops were at the Councell of *Nice*; whereunto I answered, three hundred and eighteene. Moreouer they asked me, wherefore wee doe not obserue the Statutes and Articles of that holy Councell, seeing it was therein ordained, that Priests should marry. I answered, that of all that, which was there ordained, there was now nothing obserued, but onely the great Symbole or Creede. They put me also in mind of many other things, which were broken and violated by Pope *Leo*, and they prayed me to recite them: But I excused my selfe, saying that I knew them not: although that in my iudgement, if that hee infringed any, they were such as fauoured of some heresie: and that he had approued and caused to bee obserued those, which hee knew to be holy and necessary.

*Aluares a Romane Catholicke accuseth the Councell of Nice of heresie, in the presence of Prester Iohn.*  
 z *Cap. 27.*

*The same Aluares.* z *Prester Iohn* asked me whether wee had a booke diuided into eight parts, which was composed by the Apostles assembled at *Ierusalem*, which they call *Marida* and *Abetilis*, the contents whereof was by them obserued: but I answered him, that I neuer knew any such, because it was not to bee found in our Countries.

a *Dam. a Goes de leg. Ind.*

*Zaga-zabo an Ethiopian Bishop.* a Neither our Patriarch, nor our Bishops doe beleue, that either of themselves or in Councell, they may make any lawes, vnto which

which any man should be bound, vpon paine of mortal sinne.

THE REFORMED CHVRCHE  
IN THE WEST.

**T**He confession of the Swizers. <sup>b</sup> S. Peter the Apostle  
saith, that the holy Scriptures are not of any pri-  
uate interpretation: and therefore we approue not all  
interpretations, neyther receiue as a lawful exposition  
that which is called the opinion of the Church of  
Rome.

<sup>b</sup> Cap. 2.

We do not contemne the exposition of the Fathers,  
which doe agree with the holy Scriptures: we reiect  
all humane Traditions, although neuer so well adorned  
with fine Titles, if being conferred with the holy Scrip-  
ture they doe differ and varie.

*Zanchius.* <sup>c</sup> We doe iudge that those Traditions must  
be retained and obserued in the Churches, which doe  
manifestly appeare to be of the Apostles obserued euer  
in all the Churches, although that there is no such  
commaundement in the Scripture.

<sup>c</sup> H Zanchij  
Fides.

It is not the part of a Christian man, and one that  
feareth God, to reiect that, which is proued to haue bin  
receiued by the consent of all Churches: to reiect that  
(I say) without iust and necessary cause: but if hee at-  
tempt any such matter, it must be debated in a gene-  
rall Councell.

*Jdem Au-  
thor.*

THE



## THE CATHOLIKE ROMAN CHVRCH.

<sup>d</sup> Sess. 4. dec. 1

**T**He Councell of Trent. <sup>d</sup> The Councell considering that all Doctrine and Discipline is contained in Bookes written, and Traditions not written, following the example of the Catholike Fathers, and good interpreters of the faith, doth receiue and honour with equal affection and pietie, all the bookes of the old and new Testament: and in like manner the Traditions which doe appertaine as well to faith, as to good manners, as hauing beene spoken eyther by the mouth of Iesus Christ, or else by the holy Ghost, and alwaies kept in the Catholike Church (Romane) by continuall succession.

## A N N O T A T I O N.

**T**Here is no part of Christendome that holde not themselves to haue the best forme of gouernement. The three principall (that is to say) the Grecians, Romanes, and Abissins or Æthiopians doe claime their Traditions from the Apostles, notwithstanding that they are found eyther to be different or contrary: but in Histories their Original is to be seen, especially the Traditions of the Grecians and Latines. As touching those of the Abissins or Æthiopians, it is harder to find out the Authours: Neuerthelesse they haue receiued some of the Greekes and Latines in the time of Iustinian the Emperour, as hereafter shall be said: But the most part of their ceremonies are taken from the law of<sup>e</sup> Moles. The Reformed Christians<sup>f</sup> say, that if

<sup>e</sup> Scil. de  
cmen. temp.  
in Eph. Eccl.  
Eth.

<sup>f</sup> The con-  
fession of  
Beza. part. 7

ccre

ceremonies must be, it is more conuenient to obserue those which God hath in times past ordained, then to receiue any Paganisme superstition.

That which brought most nouelties into the Latine Church, is the authority which is giuen to one alone: for euery Pope would leaue some remembrance of faith: from hence do proceed so many canonized saints, and fashions to honour them, feasts, pilgrimages, Religions, or orders of monks and friars, and such like blind deuotion, wherein the Latins haue surpassed all people: who accuse the foresaid Latines of presumption, because they would make to passe for Catholike, those customes which were neuer ordained by the seuen vniuersall Councels. They of the East Church require the obseruation of those of the generall Councels, but not of any particular. The Reformed Christians doe protest, that they dispute not against Catholike customes, but against abuse and superstition: or if any thing displeaseth them, it is the multitude of ceremonies, rather then any one of them considered in particular. It is true, that in reiecting those that haue beene brought onely in by the Church of Rome, they haue not spared the Catholike ceremonies. <sup>h</sup> Luther thought that all Christian nations would reforme themselves, the one after the other, and also that, that which seemed to be a particular attempt, would be corroborated and confirmed by a Catholike approbation. Howsoeuer it be, the learned and greatest men amongst them doe protest to submit themselves to a generall and free Councell. The Frenchmen likewise who haue of late time begun, and had lesse means giuen them to correct or institute such an estate and forme of Church, as is to be seene in other Countries, haue neuerthelesse protested in like manner in the conference at Poissy, that it would be

<sup>h</sup> Melancthon  
ad Lang.

<sup>h</sup> De concilijs.



i Matth.  
hystory. 1. 6  
disc. 5.

easier for them to fall into accord in ceremonies, if the differences in doctrine were once appeased. So it is, that the contempt of Catholicke Government doth get the said Reformed Christians an euill opinion among other Christians. And that produceth two effects, the one, that the said Protestants considering ceremonies, but as outward shewes, (and the Romane Catholickes i doe confesse that ceremonies haue iustly that name) doe condemne the customes of other nations, without discerning those that are Catholike from other more particular; or that are profitable and tollerable from those that are euill and naught. And the other seeing themselves despised and contemned without reason, perswade themselves that it is all one, when one reprehendeth them in a matter concerning faith. Saint Paul saith, that such ceremonies haue appearance of holines, in that they spare not the body, and haue no regard to cloath or feede the same: but hee said not, that they should abandon all Ceremonies, rather (sayd he) he that eateth doth well, and he that eateth not, doth likewise well: much lesse hath he approued that one should rent asunder, or condemne the Catholike Church.

The other effect of condemning the Catholicke Church is, that a man cannot (now a dayes) read the writings of the ancient Fathers, nor the Histories of the Apostolicke Churches, no not the holy Scripture it selfe, without finding very many ceremonies and fashions of speaking not used amongst the Protestants of France: from whence it happeneth that many doe change their beleefe, being offended at the contemning of Councels, as it is seene by their writings and conuersations: and on the other side they of the Romane Church which doe relie too much vpon outward ceremonies, are more and more confirmed in their opinion, presuming that they follow

follow and ymitate in all things the holy Scriptures and the Fathers : nay the most learned and those that approue not in all points the Romane Church, doe not thinke it in any wise reasonable to preferre the aduise or opinion of some particular and new writers, before the iudgement of auncient Councels, in that which concernes the Policie of the Church. Heere it is to bee marked, that the moderne Chronicles in writing the Ecclesiasticall Historie, doe cause the readers very often to erre. They write the names of the auncient Bishops of Rome in Capitall letters, naming them alone, and recounting their actes & lines, & they gather their lawes, ordinances, & decrees, and make no mention of the Canons which the other Bishops haue made in their Churches : from thence grew the opinion, that the said Bishops of Rome were Monarchs of all the world, as the Emperours haue bene in temporall matters of their Empire : and that such Lawes, Traditions, and Decrees (which were but onely for the Church of Rome) were lawes giuen to the Catholicke Church, which is not so. For it hath bene but of very late yeeres, that France, Spaine, Germanie and England haue receiued them, that is to say, three or foure hundreth yeres since : as for other nations they haue not receiued and approued the same as yet, but haue inuented others. In fine the reformed Christians<sup>k</sup> say, that the estate of the Church hath bene tollerable, during the five first ages, and they approue not Acrius, and such like, which in times past troubled the Church in reiecting the Ecclesiasticall customs : and from thence it followeth, that the Customs receiued during those first ages, are not those which haue brought, or doe nourish the Schisme in Christendome, and therefore all nations doe auowe,

That Catholicke Traditions ought to be receiued, if

<sup>k</sup> Dancus in  
lib. de here.



the inestimable good of peace and agreement might thereupon ensue: alwayes provided, that you comprehend not vnder the name of Catholicke, those which onely belong to the Greeke Church, or the Latin, or the Abyssin, Æthiopian, Armenian, or any other particular Churches.

### QUESTION. XI.

*Whether the holy Ghost proceedeth from the Father and the Sonne, or from the Father onely.*

### THE EAST CHVRCH.

<sup>1</sup> De processione Spiritus sancti.



*He second answer to the confession of Ausburg.*  
<sup>1</sup> You see how many absurdities doe arise on euery side, if it bee concluded that the holy Ghost doth proceede from the Father, and from the Sonne. Hold not an euill opinion in the name of the Lord. For if the Latins, the Church of Rome and others, doe bring approued witnesses, as it seemeth likely to them, that is to say *Augustine, Ambrose, and Ierome*, we likewise can produce farre more, and more worthy of credit. All which haue pronounced that the holy Ghost proceedeth from the Father onely, and haue prohibited vpon paine of a grieuous *Anathema*, to hold any other beleefe.

*The*

THE ROMANE CATHOLIKE  
CHVRCH.

**T**He confession of faith by the Councell of Trent. <sup>m</sup> We beleeue in the holy Ghost, the Lord and giuer of life, which proceedeth from the Father and the Sonne, which is worshipped and glorified, together with the Father and the Sonne, who spake by the Prophets.

<sup>m</sup> Sess. 3.  
decret. i.

THE SOVTH CHVRCH.

**S**aint Senerus Patriarch of Alexandria. <sup>n</sup> I beleeue in one holy Ghost liuing, which giueth life vnto all, who proceedeth from the Father and the Sonne.

<sup>n</sup> Formul.  
Bapt.

*The King of Aethiope.* <sup>o</sup> In the name of God the Father Almighty Creator of all things, visible and inuifible: In the name of God the Sonne Iesus Christ, which is one with the Father, light of lights: In the name of the holy Ghost, God liuing which proceedeth from the Father, I am King, &c.

<sup>o</sup> Epist. of  
Dauid.

THE REFORMED CHVRCH.

**T**He English Confession. Wee beleeue that the holy Ghost which is the third person in the holy Trinity, is very God, not made nor created, nor begotten, but proceeding from the one and from the other: to wit, from the Father and the Sonne, in a manner vnknown and vnspeakeable of men.



## A N N O T A T I O N.

q. li. i. dist. i.

**L**ombard surnamed Master by the Schoole Doctors of the Latin Church saith as followeth, touching the differences between the Grecians and the Latins in this question. The Grecians say that the holy Ghost proceedeth frō the Father only, and not frō the Son: which they hold, because that the truth in the Gospel, which cōtaineth wholly the faith, speaking of the proceſſion of the holy Ghost, maketh mention onely of the Father, and also that in the principallest Councils which were celebrated with them, their Symbols or Crides haue bene so fortified by the *Anathemas* added, that it is not lawfull for any man to teach any thing touching the Trinitie otherwise then is therein contained: in which Symbole or Creede, the holy Ghost is sayd to proceede from the Father, and not from the Sonne: And therefore (say they) all those are Anathema, that doe affirme that he proceedeth from the Sonne: and a little after. Wee doe conclude that the Grecians doe accord with the Latins in the matter it selfe, although that they differ in words.

*Behold here the opinion of the Master of sentences, who to shew that there is no difference betweene the Greekes and the Latins in that point, doth onely report the sayings and sentences of the ancient Grecians, who say: that the holy Ghost proceedeth from the Father and the Sonne. But that hath not satisfied his followers, which thinke that the modern Gretians hold not the beleefe of the ancient: besides some of the Latin Doctors doe confesse, that they understand not well the intention and meaning of the Grecians, others doe*  
call

call them Heretickes and Schismatikes. The reformed Churches doe leaue this question with the same irresolution.

We reiect (saith Tilenus) the error, or as others tearme it, the \* λογomachία of the moderne Grecians. This difference hath beene the cause, or at least wise the pretext of the Schisme betwixt the East Churches and the West. The East Churches who would transport the Primacie to Constantinople, pretending that the Pope of Rome abuseth the Church, doe take occasion to accuse the Pope upon this Article (that Pope, was Nicholas the first, by the report of Bellarmine, who alledgeth <sup>r</sup> Anthoninus or Adrianus as some will haue it) because that he had beene so bolde as to adde of his owne authoritie to the Symbole of Nice, that the holy Ghost proceedeth from the sonne: and because (peradventure) he hath not expounded it fully, they of the East haue accused the Latines of constituting two principles: and the Latines laying the fault upon them, doe impute unto them blasphemie, saying, that they did derogate from the Diuinity of the Sonne of God. Lombard and others say, that the difference is in words, and not in the matter it selfe. Peradventure the Grecians doe denie the procession of the holy Ghost to be from the sonne in one consideration, and the Latines do affirme it in another: for to know if it be so, wee are constrained to enter into very curious considerations of Diuinitie. It is therefore necessary to marke, that the sonne is considered three manner of waies:

First as being the Diuine essence, and the very same essence with the Father: hoc sensu filius non spirat: for the actions are of the persons, and not of the essence considered apart.

Secondly,

\* Logomachie, strife about words.

<sup>r</sup> De Christo l. 2. c. 27.



Secondly, the Sonne is to be considered as a Sonne, and that formally; So the Sonne produceth not the holy Ghost; for he which is produced, so farre as hee is produced, produceth not.

In the third place the Sonne is to be considered as a person: and that is it which S. Austen regarded, when he saide, that the Sonne hath from the father, not onely to be sonne, but also to be, or his being: that is to say, to be a distinct person, not to be simply the Diuine essence: for the Sonne hath the same of himselfe, and the person begetteth not the essence, but the essence begetteth the person: and if the sonne produce not in this maner (that is to say) as a person, then the holy Ghost proceedes not from the Sonne in any wise: for as it hath beene said, the holy Ghost proceeds not from the Sonne, eyther as an essence, or as a Sonne.

Well then, if the Grecians say not that he (to wit the holy Ghost) proceedeth from the essence of the Sonne, being simply taken, neyther from the Sonne as a Sonne, the Latines should not take occasion to condemne them, seeing that they say the same.

But because the Grecians say, and that according to the Gospell, that the holy Ghost proceedeth from the Father: it is manifest, that they denie not the procession of the holy Ghost to be from the Sonne, because he proceedeth not from him, either as an essence, or as a Sonne: for if that were so, they should denie in like manner his procession to be from the father: for the father produced not the holy Ghost as an essence simply (for the essence produceth not: ) neither as a father, for if he had produced him as a father, the holy Ghost should be then his sonne.

The Grecians doe hold, that the holy Ghost proceedeth from

† Bellar. de  
Christolib. 2.  
cap. 19.



from the father in such a sort as he cannot be saide to proceede from the sonne. And they haue reason to say so, because the holy Ghost is in the person, and from the person of the Sonne, the which the father hath begotten as a sonne: and the father begot not a Sonne, which had not the holy Ghost, and his productive grace and fertility: Likewise the father is the cause (the Greeke Doctors do use this word αἰτία) of the holy Ghost, both as a person primo & per se, and as a father per filium. But the Sonne inspireth not as a sonne, primo & per se, neyther in producing another person, which should produce the holy Ghost. This obseruation remaineth obscure, if it be taken without distinction, that the holy Ghost proceedeth from the Father and from the Sonne: also the Grecians should seeme to speake more properly then the Latines. The auncient Doctors confesse that the holy Ghost proceedeth from the father proprie: as hee speaketh more properly, which saith, the King commandeth, then he that saith, the King goeth: for the commandement proceedeth from the King, as a King, but the King goeth as he is a man. If then the Sonne be an inspirer, the Father is the cause, euen as a father. But because that the Grecians do absolutely denie that the holy Ghost proceedeth from the Sonne, denying thereby that his person is an inspirer: a man must take heede least he fall into ἀνομιαν: for if by the word proceede, they vnderstand to haue his originall or beginning, they say not ill, considering the Father alone is the beginning. The Diuines doe confesse as much, when they call the Sonne Principium quasi Secundarium. This word Secundarium destroyeth the name of Principium, and the word quasi, sheweth that it is to speake improperly. Yet here one cannot speake properly enough. Therefore you may see that the



holy Ghost is sayd to proceed from the Father alone in diuers sorts, the which the Churches of the East doe regard. But they regard not the reasons, wherefore he may be said to proceed from the Sonne: as also it is very hard to expresse how the person of the Sonne is an inspirer without considering him either as an essence simply, or as begotten, for in this person is considered but the essence, and the relation, as those schoole diuines affirme; the which relation hath the place of forme from, which the action ought to proceed.

It is likewise very hard to say how the Father inspirereth as a person, without inspiring neither as a Father nor as an Essence: Neuerthelesse we must so say, seeing the Sonne of God himselfe hath sayd and taught so, as his beloued Disciple Saint Iohn testifieth vnto vs, which heard it of himselfe: But because he hath not said that the holy Ghost proceeds from himselfe, the Churches of the East will not say so: but do consider the Father as Father, and the Sonne as Sonne, and they say with their great Doctor Saint Damascenus: *ὁ πατήρ αἰτίας ὁ πατήρ*, the Father alone is the cause and beginning as well of the Sonne as of the holy Ghost.

Orth. fid. li.  
I. ca. 13.

That which moueth the Latins to be so obstinate, and to say that the holy Ghost proceedeth from the person of the Sonne, is because they feare that otherwise men would feigne or imagine inequalitie in the persons: And if the Father did not communicate to the Sonne the inspirative power, he communicated not vnto him all, that is in him: but hee communicated vnto him all, except the constitutive propertie of his person. Neuerthelesse the truth is, that the Grecians confesse constantly the equality of the persons, & they say that the Father did communicate all to the Sonne: but they seeme to denie that that production is the action of the Sonne, because

cause that the Son doth not inspire, but the person already begotten and resident in himselfe: and they say moreouer, that there is *μία ὁπῶν* <sup>u</sup> that is, that the inspiration is one and the very selfe same action of them both, the which neuerthelesse ought to be attributed to the Father alone, because that he alone is the beginning. The Latins do confesse all this, that is to say, that there is one selfe same inspiratiue vertue, and consequently one selfe same inspiration which proceedeth from the Father, yea euen in that, that it is the action of the Sonne, and that the Father and the Sonne doe inspire because they are both one, for the essence is the foundation of the power, although that it is the Persons that doe produce it. It is as if one would scarch to know, whether the light which shineth sometimes in the night time, doth proceede onely from the Sunne, or else, as well from the Sunne, as from the Moone. A man should not doe amisse to maintaine both the one and the other, I speake this, yet not comparing the most holy mysteries with creatures, as some for want of a more solid discourse are wont, and would make men beleue so. I say this onely, that there may be found Logomachies as well in the one, as in the other. The conclusion according to the intention of all the Churches seemeth to be, that, The Father as a person produceth the holy Ghost, and as a Father begot the Sonne, who through the inspiratiue vertue communicated, produceth also the holy Ghost: in such fort that the holy Ghost is said to proceede from the Sonne, if one consider the action of the Sonne simply, but if one haue regard to the beginning of the same, he proceedeth from the Father only.

<sup>u</sup> Damasc.  
ibid.



## QUESTION. XII.

*Whether that the faith (which God giueth) be a sure and certaine confidence of saluation.*

## THE EAST CHVRCH.

x I. Resp. Ier.  
Patr. cap. 4.

y Cap. 13.

**E**remie. \* Let vs approach to him which is without sinne, entring into repentance with assurance. Let vs come to *Iesus*, which is most mercifull, with full confidence, not hauing an ill conscience, or doubting any thing: for hee that doubteth cannot approach with assurance. *Item*, y VVee begge first the peace of our consciences, and the saluation of our soules. *Peace* is a thing most profitable, or rather a vertue which is altogether necessarie, for it is impossible that the troubled spirit should haue accessse vnto God.

## THE SOUTH CHVRCH.

z For. de  
Bapt.

**S**aint Seuerus Alexandrinus. z Let vs approach with a pure heart, and confidence of faith, and let vs perseuere in the confession of our hope without declining: for he that promised vs is faithfull.

*Litourgie Aethiop.* Let this Bread and this Cup be effectuell vnto vs all, that shall receiue it with *Faith* vnspotted, *Charitie* unfained, perfect *Patience*, firme *Hope*, and *Confidence*.

The

THE REFORMED CHVRCH.

**T**He confession of Bohemia.<sup>a</sup> The repentant are taught to confesse their sinnes before those that haue care of their soules, and to receiue of them absolution with confidence to inioy without doubt the remission of their sinnes.

<sup>a</sup> Cap. 5.

*The confession of Wittemberg.* <sup>b</sup> Seeing God hath promised vs his mercy freely for his sonnes sake: he requi-  
reth in that regard, that we should abandon the doubt-  
fulnesse of our flesh: and conceaue a most certaine con-  
fidence in his mercy, and to the end that might bee, he  
hath placed our saluation not in the merits of our righ-  
teousnesse which is vnperfect, but in the merits of his  
sonne Iesus Christ. *Item*, wherefore wee doe account  
that those which doe commaund vs to doubt of the  
grace of God, doe not onely fight against the true be-  
leeve of the Catholike Church; but also doe provide  
very ill for their soules health.

<sup>b</sup> Cap. 14. de  
conf.

THE ROMAN CHVRCH.

**T**He Councell of Trent. <sup>c</sup> Albeit it is necessarie to be-  
leeue that sinnes are not pardoned, nor neuer shall  
be pardoned, but freely through the mercy of God, for  
the loue of Iesus Christ: Neuerthelesse it must bee held  
that sinnes are not pardoned, nor neuer haue bene par-  
pardoned to any, which vaunteth himselfe of his beleeve  
and certainty of the remission of his sinnes, and repo-  
seth himselfe only vpon that: although perhaps he be  
an vtter heretike: and that in our time this vaine hope,

<sup>c</sup> Sess. 6.  
cap. 9.



being farre from all pietie is preached with a great force against the Catholicke (Romane) Church. And wee ought not to be assured, that it must needes bee; that those which are truly iustified without doubting any thing, doe relie vpon themselves, that they are iustified: and that none can be absolved of his sinnes & iustified, but he that beleueth for a certaintie that he is absolved and iustified: *and a little after:* for none can know by the certaintie of faith, without all question of falshood, that he hath obtained the grace and fauour of God.

## ANNO TATION.

**T**He Councell of Trent saith, that confidence is a vaine opinion, a presumption, a vice, remote from all pietie, and consequently the way to damnation. The reformed on the contrary side, doe maintaine that confidence is a Theologicall vertue, and that faith whereof the Gospell maketh mention so often: and is not hurtfull, but rather aboue all things necessarie to saluation: and that hee that repenteth, ought to be assured that he is absolved before God, especially then, when he receaueth the Sacraments, the seales of the remission of sinnes, and at such time, (say the Greekes) as one is possessed with the affection of him that said, I haue hated iniquitie, that is to say at such time, as sinne raigneth no more in that man, although it doth remaine in him. Euery one seeth that this point is of importance: for if the sayings of the Protestants be true, it goeth very hard with the Romane Catholikes: because that they follow the doctrine of the said Councell, albeit not all, and cast farre from them this hope

hope as vaine and deceitfull, and in so doing cannot be saued. On the other side, the reformed doe runne in hazard, if they doe perswade themselues, that this confidence commeth of diuine inspiration, which in the decree of the Councell is a vice farre void from all piety. But because that this is not a place to debate upon the reasons which are alledged on the one side, and on the other, it shall suffice to aduertise you, that out of the passages before mentioned, is gathered, that the Churches of the East and South, and many of the Catholike Church of Rome, doe hold with the Reformed, contrary to the Councell of Trent,

That the faith which God giueth to the repentant, is a firme assurance of saluation: and consequently, that whosoever hath this assurance, hath the faith which God giueth.

## QVSTION. XIII.

*Whether a man may attaine faith or confidence by his free will, or doe workes proceeding from faith, and such as are profitable vnto saluation by the same.*

## THE EAST CHVRCH.



*Eremie.* <sup>d</sup>It is of vs to chuse and will, but it is of God to performe and bring it to effect. And because that which is most excellent is of him: *S. Paul* attributeth all vnto him, imitating therein the custome of men. As when we see a house built, we attribute all to the chiefe builder: yet neuerthelesse all is not done

<sup>d</sup> 1. Resp. c. 18



done by him, but by the workemen, and by the owner that provided the stuffe: but we attribute all vnto him, because he hath layed the foundation, and is the chiefeft builder. In like manner is it here, for so saith S. Paul also: It is not in him that willeth, neither in him that runneth: which saying preuenteth two mischiefes, the one that no man exalt himselfe, for graunt saith he, that thou runnest, or that thou doest endeuour, yet thinke not, that which is well done is thine, for if thou art not inspired from aboue, all is in vaine. It is neuerthelesse confessed, that thou shalt attaine vnto the end of that which thou desirest, because that thou runnest, and because thou labourest: For he said not simply that wee runne in vaine, but that we runne in vaine, if we thinke that all is of vs, and make not God the principall partie: for God would not, that all should be from him, least he should seeme to crowne vs for no seruice, neither that all should be of our selues, least we should happen to fall into a foolish opinion of our selues: for if we be proud of the least part thereof because it is in vs, howe much more should we be, if we had all in our selues?

*e Jden.*

*Item, in recyting of S. e Chrysostome.* To the end that the greatnesse of his benefits exalt the not, behold how he doth humble thee: that is (saith hee) by giuing grace through faith. On the contrary side, to the ende that free-will haue no prejudice, hee hath also added that which is of vs: And againe he hath taken it away: for the same (saith he) is not of vs: *nay faith it selfe is not of our selues.* For if he had not called vs, how could wee haue beleueed? *It is the gift of God*

*3 Anaph.D.  
Basil.*

*The Anaphor. of the Cophites.* And therefore, O Lord,

Lord, wee thy vnprofitable seruants, and miserable strangers, whom thou hast vouchsafed to make administrators of thy holy mysteries; not by reason of our righteousnesse, for wee haue done no good on the earth, &c.

*Liturgia Ethiop.* Giue vs thy holy spirit, to the ende that with a pure heart, perfect loue, and firme hope, wee may be bold with confidence, and without feare to pronounce that prayer which thy dearely beloued Sonne hath taught his holy Apostles.

THE LATINE CHVRCH.

**T**He Councellof Trent. § If any one say that the free-will of a man, being moued and stirred by God, doth not cooperate at all, in assenting to God, which moued and called it; to the end that hee dispose and prepare himselfe to obtaine the grace of iustification, and that he cannot consent if he would, nay rather that he doth nothing at all, as a thing without a soule, and that he is onely a patient and no agent, let him bee accursed.

§ Sef. 6. can. 4

*Item.* <sup>h</sup> If any one say, that the freewill of a man hath beene so lost and razed out after the fall of *Adam*, that it is a thing without a name, or rather a name without a thing: and to conclude, That it is a fiction that Sathan hath brought into the Church, let him be accursed.

<sup>h</sup> Can. 5.

THE REFORMED CHVRCH

**T**He confession of the Saxons. <sup>i</sup> Those men that were well instructed, haue alwaies distinguished out-

<sup>i</sup> Art. 4.

M

ward



ward discipline, from the regeneration of the spirite, which is the beginning of eternall life: and haue taught that in man there is such a freedome of will, to rule the externall motions of the body, that those which are not regenerate, may in some fashion accomplish that discipline, which is, an externall obedience according to the law. But a man cannot deliuer himselfe from sinne, and from eternall death by his naturall strength. For this deliuerance & conuersion of man to God, is wrought by the Sonne of God, which doth quicken vs through his holy spirit: and the will hauing once receiued the holy spirit, is neuer after idle or voide.

*k Art. 18.*

*The confession of Ausburg.* <sup>k</sup> Touching freewill, the Churches doe teach, that mans will hath some liberty to worke ciuill righteousness, and to chuse that which is conformeable vnto reason: But it hath not the power to worke spirituall righteousness, which is the righteousness of God. We confesse that all men haue freewill, which haue the iudgement of reason: neuerthelesse not such, as that they are sufficient of themselues, either to begin without God, or to end without him, in that which concerneth God, but onely in the workes of this present life, as well good as badde.

#### ANNO T A T I O N.

*S*ome men doe thinke that the difference touching free-will consisteth all in wordes, which may be graunted, because that the Romane Catholikes doe not hold any thing to be in a man that is regenerated, which the protestants doe not confesse with them, that is, that it proceedeth either in all, or in  
part

part from free-will. But the difference is in this, that the Protestants doe thinke it necessary that a man should haue an assured faith, the which (say they) proceedeth in no wise from free-will, nor by consequent from the workes that doe proceed from this faith: for if it proceede totally from God, it followeth, that the effects ought to be imputed to him onely. If the Latines would confesse that God giueth this confidence, they should approue the opinion of the Protestants; and indeede many doe so, and therein are true Catholickes. The Churches of Asia and Affrica, which affirme, that it is necessary to saluation, to haue this confidence: do also confesse, that it commeth from God, and therefore begge it of him, and consequently denie therein free-will, as the Protestants doe, and are contrary to the Latines, although that they doe not debate with them about it, and (though they know it not) agree with the Protestants: those Protestants (I say) which belecue that the Grecians do contrary them, as much or more then the Latines: and so it is certaine that the fault is for want of understanding the matter.

Now to comprehend well this thing, a man must marke the propositions of the Patriarch Ieremie, and explaine them, to the end he may gather his meaning by his owne discourse.

First he saith, that a man hath power or ability to chuse the good as well as the euill. These termes are strange to the<sup>m</sup> Protestants. Neuerthelesse they are true, because that hee speaketh of the soule, which is the inward man, and the cheefest part of a man (for so he expoundeth himselfe.) This soule is of it selfe apt to iudge and chuse the good (that is to say, that good which belongeth to morall vertue: ) but the bodie which is the soules instrument, doth suggest vnto it without ceasing those obiects, which haue appearance of good,

<sup>m</sup> Resp. 2. Ie-  
rem. de l. arb.



*in such sort that the soule cannot resist but very hardly; euen as a shippe, which of it selfe is apt to be conducted any way, is oftentimes carried by the winde against the will of the Pilot.*

*n The fore-  
said confes-  
sion of  
Ausburg.*

*Secondly, Ieremie saith, that a man attempteth, and that God effecteth. The Protestants doe confesse the same likewise, saying, that a man may by his free-will doe a civil worke of<sup>n</sup> iustice, and such as is commanded by God: But because that of it selfe it profiteth nothing to saluation, the same Ieremie addeth, that God effecteth, by bestowing that which is his own, that is to say, faith.*

*Thirdly. Neuerthelesse the Protestants say, that all proceedeth from God: The same Authour saith so also, and in the very same termes, and sheweth that the morall worke is but as the matter: euen a matter vnprofitable, to the which God giueth a forme, that is to say, faith. Euen as an Housholder which would build, prouideth the matter, but the Master workeman maketh the house or building, in such sort that all the commoditie of inhabiting, which is the vse of the house, is attributed to him that builded it.*

*Fourthly, Ieremie saith, that God dooth cooperate. It is necessary here to marke, that two causes may concurre to one effect. Reason leadeth a man to a worke of iustice, the holy Ghost doth likewise drine him: And a man fortified with special grace, executeth it better, then if he were caried alone by naturall reason: Neuerthelesse all is attributed to God, because that the soule being illuminated, employeth her naturall faculties to a good end, the which it would neuer do without God: and for this cause S. Paul saith, that it is not in him that willeth, nor that runneth: wherein he teacheth, that a man may will and runne, but because that in running he erreth,*

reth, S. Paul addeth to it, that God must needs giue his mercy, which he doth, when he purifieth the heart through faith; faith (I say) which not onely maketh the Morall works good, which proceede of reason, but also bringeth forth a farre greater number, and maketh the righteousness of the faithful to exceed the righteousness of the Scribes and Pharisees: for a man loueth God according to that proportion, that hee beleeueth in him; and a man doth good workes according to that measure, that hee loueth him; and it cannot be otherwise: for in all our willingnesse the principall part, or all proceedes from inspiration, and in this consideration it is sayd, that God giueth the will and the deepe.

5. When a man speaketh of faith, it is necessary to distinguish it: for the want of this, is the cause of the strife about words. The Latins neuer speake but of that faith, which Bellarmine defineth thus: Catech. cap. 11. Faith is a Theologicall vertue, whose office is to illuminate the vnderstanding, and to raise it vp to a firme beleefe of all that, which God hath reuealed vnto vs by the meanes of his Church, although it be a hard thing, and farre passing naturall reason.

6. The Councell of Trent saith, that this faith dependeth partly vpon free will, that is to say, in as much as a man disposeth himselfe to receaue it, and may reiect it, when it is offered him. The Protestants doe call this faith historicall, and do confesse that a man may furder himselfe in receiuing of it. For the authoritie of the Church may moue a man to beleue that the Gospell is a true historie: likewise the testimonie of the Apostles, who are vnreprouable Authors, and the predictions of the Prophets and the Sybils: yet so that all this would be weake, if God should not illuminate the



understanding to beleue firmly. The Protestants doe confesse also that one may reiect this faith, and fall into dispaire: for this faith hath her seat in the understanding (as the Romanes Catholickes say very well) but in such sort that the understanding draweth not the will to accept and rest in it, seeing that by this faith a man is not assured, whether any grace be giuen to himselfe, but onely he beleueth that it is giuen to some men, in such sort that if he loueth God, it is of a loue proportionable to this faith. Hee loueth him as the Author of nature, and as a benefactor to them that please him. If he keepe in some sort his commaundements, it is more formidine pænæ, then virtutis amore: rather of seruile feare, then of filiall loue. It is impossible for a man to loue him withall his heart, whom he mistrusteth.

6. This is the cause that the Church of the East & South, together with the reformed Church of the West (and that against the Councell of Trent) doe hold that a man must haue confidence and assurance. The confession of Saxonie saith as followeth: P Faith signifieth not onely to know the historie as the diuels themselues doe, which beleue and tremble: but also signifieth to imbrace all the Articles of the faith, and amongst the rest this also: I beleue the forgiuenesse of sinnes, and doe beleue that they are forgiven, not only vnto others, but also vnto me.

7. Behold here the true knot of the question of free will. The Protestants affirme that this faith of assurance, dependeth not at all vpon free will: this is not to say, that it is not a man, which beleueth and which willeth, but that he beleueth not, nor willeth not, if God of his extraordinary and especial grace would not, that a man beleued & were willing. Moreover this is not to say, that naturally the actuall understanding

P Deremiss.  
art. 3.

standing cannot beleue all that which is credible, and that the will naturally accepteth not all, that which the iudgement proposeth to be good: but man is sayd not to helpe himselfe by his free will to receiue this faith, because that nature doth not shew to the iudgement of man any reason, whereby hee might conclude that God loueth him, & would faine be fauorable & merciful vnto him, as Ieremy very learnedly saith in his second answere: all that which is proued by arguments, is examined very profoundly by earnest inquirie or search: but the simplicitie of faith is more firme then the demonstrations which reason doth deuise. Moreover, man cannot reiect this faith when it is offered him, because that God hath so ordered, that a man iudgeth and beleueth without any precedent debating. And withall, a man cannot haue a will to reiect it at such time as it is in the vnderstanding: because that the wil naturally & necessarily, but freely (for otherwise it should be no will) yeeldeth it selfe to that which the iudgement esteemeth to bee good and profitable. The Protestants in the confession of Saxonie and Ausburg, and others, doe confesse also, that it may be imputed to the vnderstanding, by reason of other succeeding objects, as the cause that vice raigneth in man; for man hath his free will to euill, and God hath not promised saluation to them which sinne willingly and notoriously.

8. As touching the Christians of the South, although that this question is not found handled in their writings, yet they speake very sufficiently. They say that assurance of faith is a giift of God, and therefore they begge it at his hands, and they confesse that a man cannot doe any good in the world, to wit, by his free will. Moreouer the Councell of Trent confesseth, that this faith proceedeth not at all from free will:

9 Sess 6.9.

Euery



Euery man (*saith the Councell*) when he hath regard to himselfe, and to his owne indignity and indisposition, may haue some feare and doubt of Gods grace: seeing a man cannot know by any certainty of faith, that he hath obtained the grace of God. *Out of this confession of the Councell a man may conclude, that if God giueth this confidence (as the Apostolike Churches doe beleue against the said Councell) then it is a supernaturall gift, and dependeth no way on freewill.*

9. *But the Reformed stay not on so faire a way, They say that we cannot doe any good workes through free-will: They would say, in as much as these workes proceede of faith: for in that they proceede from naturall reason (which is no lesse in the faithfull then in the vnfaithfull) the free-will doth cooperate also, neuerthelesse they are not therefore truly good, that is to say, rewardable: but they are, in that they proceede of faith, or that they are addressed to a true end through faith: and therefore the Catholike Church beleueth,*

*That God giueth a kind of faith, called confidence, which proceedeth not in any wise from free-will, nor by consequent works considered as effects of this faith.*

### QUESTION. XIII.

*Whether a man receiueth remission of sinnes by a confident faith, without the workes of the law.*

### THE EAST CHVRCH.



*Eremie.* The one hath neede of the other, that is to say, grace of the works, and the workes of grace: as the light of the sight, and the sight of

of the light: as the soule of the body, and the body of the soule. Seeing then that both the one & the other doth auaile to saluation, without doubt a man ought to haue them both: a true faith with works, & the works of vertue through faith; and a man ought to beleue without doubting, for doubt and perplexity in faith, is no faith: for that which is proued by arguments, though once receiued, is examined more profoundly by searching: But the simplicity of faith is more firme then the demonstrations of reason: and those things which are beleued without arte, are more strong then those that are artificiall, without all comparison. For if one sound the depth of Faith, she is tossed to and fro; but if she be considered in her simple disposition, she remaineth steadfast. It being then most certaine, and not to be doubted, that a man must beleue without Doubting, It remaineth here onely, that we must with all our might seeke and find in some fashion, what that is? because that we ought to apply our selues to obtaine saluation: for faith without workes, and workes without faith, are equally reiected of God.

*The booke called Dioptra.* <sup>f</sup>Thou didst discend (O Lord) thou hast taken flesh to saue all men, preserue me by thy grace, I beseech thee: for if thou shouldest preserue me by my workes, the same should not bee reputed grace. For thou (my Lord Iesus Christ) hast sayde: he that beleueth in mee shall liue, and shall neuer see death. Let faith be imputed to me in stead of workes for to iustifie me: but let that faith suffice me for all. It is faith that will absolue me, it is faith that will iustifie me, it is faith that will make me partaker of eternall glo-

N

rie,

*Turcogr.  
crus. in ann.*



rie, for God requireth noe other thing but compuncti-  
on and mourning.

### THE CHVRCH OF THE SOVTH.

*† Anaph.D.  
Basil.*

**A** *Naphor. Cophit.* Lord which art praised by An-  
gels and Archangels, called holy of the Seraphins,  
which sittest vpon the Cherubines, & art praised with-  
out ceasing by their voices, formed by the diuine word;  
which wouldest also be honored by a Priestly function,  
euen by vs which dwell on the earth, not for that thou  
hast any need of our worship or seruice, but for to make  
vs partakers of thy holinesse; support vs O Lord, (I  
say) which approach to thy holy altar, & disdain not vs  
thy seruants (which doe stand before thee) for the blot  
of sinne, wherewith we are spotted, for thou which  
art our maker, knowest and seest what thy creature is,  
for no man borne of a woman shall be iustified in thy  
sight.

### THE REFORMED CHVRCH.

*u Cap. 4.*

**T** *He confession of Ausburg.* " When the Gospell  
doth reprehend our sinnes, the astonished hearts  
ought to holde for a certaintie, that the remission of sins  
and iustification through faith are giuen vs freely tho-  
rough Iesus Christ, which was made a sacrifice for vs,  
and hath appeased his father: Albeit then the Gospel re-  
quireth repentance, yet neuerthesse to the end that the  
remission of our sinnes might be certaine, it teacheth  
vs, that it is giuen freely, and that it dependeth not vpon  
conditi-

condition of our worthinesse, and is not giuen in consideration of any precedent workes, neither of any insuing worthinesse or dignitie. For remission should become vncertaine, if wee should hold it not to bee giuen, but after such time as it was merited by precedent workes, or else by some notable repentance.

T H E L A T I N C H U R C H.

**T**He Councell of Trent,<sup>x</sup> when the Apostle saith, that man is iustified by faith, and that freely, those words ought to be vnderstood in that sence, that the Catholike Church hath alwayes held & expounded them, that is to say, that we are iustified by faith, because that faith is the beginning of the saluation of mankind, the foundation and root of our iustification, without the which it is impossible to please God, & to come into the companie of the sonnes of God. And that we are freely iustified by reason that there is no other thing that goeth before iustification (bee it faith, or good workes) which meriteth the grace of Iustification. For if it be of grace, it is not of works: otherwise (as the same Apostle saith) grace were no grace. *Item,* <sup>y</sup> If any man say that iustifying faith is nothing els, but the trust which one hath on the mercy of God, which pardoneth sinnes for the loue of Iesus Christ: or that this trust is the onely thing through which we are iustified, let him be accursed. <sup>z</sup> If any man say, that to obtaine remission of sinnes, It is onely necessary that a man belecue assuredly, and neuer to make any doubt, notwithstanding his owne infir-

<sup>x</sup> Sess. 6. ca. 8.

<sup>y</sup> Can. 12.

<sup>z</sup> Can. 13.



mitie and indisposition, that his finnes are pardoned him, let him be accursed.

### ANNO TATION.

<sup>a</sup> De pace ad  
Lang.

**T**hine (saith Malancthon) <sup>a</sup> hath mollified the controuersie touching iustification; for the learned agree in many things, which in the beginning they had in great disputation: all doe now confesse and maine- taine that faith is needfull, that is to say, confidence in Christ, for the remission of finnes: of the which faith or confidence the Schoole men made no mention. *Me- lancthon did suppose, that there were very many men in the Church of Rome, whom they counted learned, that were not of the opinion of the Councell of Trent: but confessed with the Churches of the East and South, and with the Reformed Church, that a man both may, and ought to haue assurance and confidence. Neuerthelesse the Reformed cease not to de- bate vpon this point of iustification, as also vpon that of free will, not onely against the Latins, but also against the Greci- ans.* <sup>b</sup> The Author of a certaine discourse called Examen pacifique saith, That these are but striuings about wordes inuented to trouble the Church, because that one taketh this word Iustification, in one sense, and a- nother in another sense: one taketh the word Faith in one sense, and another in another sense. In such sort that both the one and the other saie true, be- ing taken according to their meaning, although that they differ in words. *We haue said in the question precedent, that the Latins and the Reformed agree vpon the point of free will, if all the Latins would confesse, that the Faith of*  
the

<sup>b</sup> Respon.  
Resp. Ierem.

the Elect is a full assurance; wee say the very same in this point of Iustification: but to shew where the difference is, we ought not to use the word Faith or Iustification, without distinguishing of what faith, or what iustification we speake

The Councell of Trent saith foure things, First, that faith (that is to say, that which is without confidence, which the Protestants call historicall, for the Councell acknowledgeth none other) is the beginning of mans saluation: and that this faith commeth from God. The Protestants doe acknowledge both the one and the other: to wit, that it is necessary first that one beleue that the Gospell is a true historie, and then that one cannot beleue perfectly, and as he ought, without the grace of God, as the same Councell saith.

Secondly, that this historicall faith, is the beginning and root of Iustification, that is to say, that it bringeth forth good workes which God doth approue, and for which God iustifieth a man, that is to say, he holdeth and declareth him iust. The Protestants say that this faith may bring forth a certain inherent iustice, through the which a man is <sup>c</sup> iustified, Secundum quid, that is in a sort, but not absolutely, for a man that doth one good worke, doth a thousand bad workes, which doe make him vniust: so that the same man is good and bad, iust and vniust, approued of God, and condemned of God againe. God were vniust if he should not hold him iust whom he himselfe hath iustified; well then he iustifieth men according to ciuill righteousness, in giuing this historicall faith, and in stirring up in them charity, such as it is, that is, proportionable to this faith. One cannot (saith Bellarmine) <sup>d</sup> loue God himselfe, as the Author of nature, if it bee not by the helpe of speciall grace. And so there is no difference in this point.

<sup>c</sup> Daneus  
Eth. Christ.

<sup>d</sup> De Crana  
lib. 64.



*In the third place the Councel saith, that through this historicall faith a man is not absolved of his former sinnes. The Protestants doe confesse as much, and adde withall, that no more is he through good works, which proceed from thence, which (say they) are not good, but for humane societies sake.*

*In the fourth place the Councell saith, that Saint Paul and S. Iames, speaking of this faith in the example which they alleadge of Abraham: the which (saith the Councell) was iustified, that is to say, found iust, in that he beleueed God; but plainely iustified, that is to say, held iust of all, when he effected the commandment of God. The Churches of the East doe approue this opinion, but it is not needfull to debate much, touching the intention and meaning of S. Paul. The Scripture may receiue diuerse expositions and al orthodox. It is certaine that Abraham was iustified in that he beleueed: and more iust in that he laid his hands to the worke.*

*But there are two conclusions wherein the Apostolicke Churches, and the Reformed Church are contrary in the sayd Councell. The first is that the said Councell doth hold that through the workes which proceede of this historicall faith a man obtaineth (others say a man meriteth) that God should pardon his former sinnes, in imputing vnto them, that doe those good workes, the merite of the passion of our Saviour. The Protestants on the contrary side say, that such works proceeding from such historicall faith serue not to saluation. Hereunto the Churches of the East do agree, who say that the workes which proceede from a true faith, are truely good: and they call this faith Confidence, which ought to be noted, to the end that none should doubt the truth of the history, for they declare sufficiently, that they meane, that it is not needfull that a repentant man should doubt of his saluation.*

*That*

That is also seene more plainly in that, that they of the East haue written before, to the Protestants of Germany, who presse very hard this point of Confidence, wherein they of the East doe approue and confirme their saying.

The second difference is in that the Protestants say, that a man is absolved (they call it iustified) at that instant, that he receiueth this confidence by diuine inspiration, and that without any consideration of precedent workes (otherwise grace should be no grace) as also without consideration of any future workes: for it happeneth sometimes (as it did to the good thiefe) that a man shall haue no time to doe good works: and if the faith of confidence sufficeth as soone as it is infused, yea and sufficeth as an instrumentall cause to put a man in possession of the passion of the Lord, which is the formall cause of absolution, it followeth, that during all the tearme of a mans life, he neede not seeke any other instrumental cause of this application. For when our Sauour healed the sicke, he sayed not vnto them, louest thou me? although it was necessary that they should haue loved him, but he said to them beleeuest thou? for by this beleeue they were healed. And that the Churches of the East doe beleeue, that this confidence putteth a man in possession of the grace of God, they shew in that which their Patriarch sayth, that this confidence uniteth things separated, and that distrust doth dis-vnite and seperate them: for what union can there be with God without remission of sinnes? Moreover the Grecians confesse that God inspireth this confidence: If it be so, it followeth, that at that very instant a man obtaineth pardon: otherwise God should be the Authour of deceitfull and vaine confidence. But some will then demaund, to what end serue good workes? The Grecians and the Protestants with one consent doe answer,



swere, that without them one cannot be saued : and if there be no good workes, a man falleth from the absolution already receiued : and looke how much force confidence hath to put a man in possession of the merite of the passion of the Lord, so much euill workes haue (that is to say, so long as they remaine and raigne in the soule ) to breake the union that faith had contracted. In like manner good workes are causes, sine quibus non, of this iustification, or else may be said to be causes per accidens : Neither the Christian Churches of this time, nor the fathers, nor the holy Scripture, doe set downe the order of euery one of these causes, according to the termes of Philosophers, neyther is it necessary : It sufficeth that euery one haue faith, and that euery one giue himself to good works, and that he know that both the one and the other is necessary. The difference betweene the foresaid people, and the Protestants is : that the Protestants seeing that the Latines doe not attribute enough to faith, or rather doe not acknowledge this faith of confidence, to the which they attribute so much, cannot endure to haue this faith disgraced. And other Christians hearing of the commendations of this faith, doe perswade themselves, that it makes to the preiudice of good workes ; for which cause they cannot by any meanes hold their peace.

Well then, because that wee haue said, that euill workes cause men to fall from iustification, that is to say, from absolution (which is the beleefe receiued, without any contradiction, in all times, and by all Christian people ) It may be objected, that amongst the Protestants there are some found (for all doe not so, as is to be seene in the confessions of Aulburg, Bohemia, Saxonic, and Wirttemberg) which say, that he that hath this iustifying faith cannot fall. From whence  
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it followeth according to their sayings, that hee which beleeueth himselfe to be iustified, may giue himselfe to all wickednesse.

To this may be answered, that those which hold this proposition, eyther doe not explaine themselves well, or else their explication is not well vnderstood.

For they say not simply that euery one ought to belceue that he is iustified, but only he that is repentant ought so to belceue. Also that repentance (whereof euery one may iudge in his owne soule) sheweth, whether his faith be a iustifying faith. And that he that shall say, I will doe euill, is not at all repentant: for these are quite contrary.

Moreouer those which are said to hold this opinion, say ordinarily that none ought to commit sinne, in hope to repent: for none can or ought to promise himselfe, that God will giue him time and meanes to accomplish it: Those which doe haunt their Sermons, can beare witnessse if this be not an ordinary lesson. Well then, what is this but to say that none can haue this confidence at such time as vice and sinne dooth raigne in him? And if one cannot haue it, is not this as much as to say, that if one had it, he may loose it, in giuing himselfe to wickednesse? But behold here how their saying is true: forsooth because confidence of faith doeth containe in it Historicall faith which remaineth in him, in whom vice doth raigne, as the Councell of Trent also saith: And this faith, if he be elected will moue him to repentance, which endeth not in dispaire, as in the reprobate, but in a full confidence, and all by the assistance of God. The Catholicke conclusion is:

That a man receiueth remission of his finnes at the very instant that the assurance of faith is infused into  
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That a man receiueth remission of his sinnes at the very instant that the assurance of faith is infused into  
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his soule, and that without any consideration of former or future workes.

### QUESTION. XV.

*Whether a man meriteth properly everlasting life by his good workes.*

### THE EAST CHVRCH.



*Eremie Patriarch Oecumenicke.* <sup>c</sup> When we praise good workes, we doe not pretend to exalt our selues by them, or to put our trust in them: for we should then sinne very much in so doing: But we desire that men would giue themselves thereunto, as to things that are especially necessary to saluation, and the which euery one is bound to exercise according to his power, following the commaundement of God. But if we trust in that great and incomprehensible mercie of God, and his onely grace, in such sort that wee doe hope for saluation remaining vnfruitful and ingrateful: that must not be by no meanes; for it will bring vs no profite at all. As for the rest, let vs iudge of that which is in vs (although that there is not any thing that is perfect) Neuerthelesse the same doth profite and makes knowne what it is which we haue in our soules, to wit, that we are charitable and obedient to the commaundement of God, and that we pretend not to be carried into heauen, as people amased, and without vnderstanding, negligent and idle, the which certainly we can neuer

*c. 2. Resp.*



neuer obtaine, if we doe not conioine our owne power and endeouours, with the grace and mercy of God, for in sticking fast to sinne, we are iustly to be esteemed fooles and senselesse, as cleauing to those things that can helpe vs nothing, and which hauing no being in themselues, are nothing, the which we ought aboue all things to hate and eschew: because that they doe prouoke Gods wrath against vs, and doe draw vs backe farre from him. Therefore when we are euen at the point to offend God, let vs prostrate our selues before the iudgement seate of Christ, which is very terrible, whereon he shall sit in a high and glorious place, as a iust iudge, before whom shall appeare all creatures beholding his glory and maiestie, for to render an account of all their words and actions.

*The King of Moscovia.* As concerning that which thou writest of *Iesus Christ* the mediator, and of his only name through the which wee are saued, and of the remission of finnes and life euerlasting, wee beleue the very same.

His answer to Rohite a minister.

THE SOUTH CHVRCH.

**A** *Naphor. Caphit.* Forasmuch (O Lorde) as wee are thy poore seruants, strangers and vnprofitable, whom thou hast vouchsafed to make administrators of the holy mysteries, & of the passion of thy Christ: not for our iustice, for we haue not done any good vpon the earth: but for thy mercy and clemencie, which thou hast abundantly powred vpon vs: wee doe now approach with confidence to touch thy holy Alar. And

3 Anaph. D. Seuerl.



we which haue offered the figure of the body and blood of thy Christ, doe adore and most humbly pray thee that thy holy spirit doe come vpon vs and vpon these gifts, which we haue offered, and that thou wouldest sanctifie them.

### THE REFORMED CHVRCH.

Art. 9. de  
Pram.

**T**He Confession of Saxonia. Euerlasting life (saith Saint Paul) is a gift of God, through Iesus Christ our Lord: and those which are reconciled or iustified, are likewise Coheires with the Sonne of God for his sake, and not for their owne merits: in like maner those that repent are accounted iust by faith, by the onely meanes of the Son of God, and are quickened through him, and for the loue of him, as also eternall life is giuen them for his sake, and not for their merits. And we must not doubt that the Sonne of God hath onely merited for vs a preparation to eternall life, to the end that afterwards we might merite by our good works.

### THE LATIN CHVRCH.

Seff. 6. 32.

**T**He Courtell of Trenk. If any man say, that the good workes of a iustified man are the gifts of God only, and that they are not as good merits of him that is iustified, or that the same man that is iustified doth not truly merite the increase of the grace of God, life euerlasting, the possession and seazon of eternall life, provided that he die in grace, and also the augmentation of glory for the good workes which he hath done through the grace of God, and the merite of Iesus Christ, of whom he is a liuing member, *Anathema.*

ANNO T.



**T**His question may seeme to be a dispute, because of the ambiguity of the word Merite, which in the writings of the Fathers signifieth to Obtaine, as the confession of Bohemia doth well note, in the which sense the Protestants of Ausburge have made no scruple to use it. And because that the Councell saith that a man doth truly merite, we must confesse that it speaketh of a merite which the Protestants admit not of. And even so Cardinall Bellarmine sheweth, when he saith thus. Some men doe imagine that there is but one satisfaction, to wit that of Christ, and that we doe not properly satisfie but that we doe some things, in consideration whereof God doth applie vnto vs the satisfaction of Christ: that is to say, that our good workes are but conditions, without the which the satisfaction of Christ should not be applied vnto vs, or at the most, but a disposition; so saith Michael Baius, the which opinion seemeth vnto me erroneous; for the holy Scripture and the Fathers, ordinarily doe call our workes, satisfactions, and redemptions of sinnes. Moreover, if a man may by his good workes merite De Condigno, Life Everlasting, wherefore may hee not satisfie for temporall paine which is lesse? From this discourse of Bellarmine may be gathered two things. The first is, that in the Romane Catholicke Church, there are some which hold the opinion of the Protestants. The other is, that the Councell by these words, To merite truly everlasting life, doth meane that one may merite it, De condigno, and not that workes are onely causes, Sine quibus non, or only dispositions.

The Protestants doe oppose themselves against that very

Confess.  
art. 4.



strongly and firmly, and doe maintaine that merite taken after the meaning of Bellarmine; presupposeth a man hath bene profitable to him of whom hee meriseth: but men even when they are most perfect are unprofitable servants (to wit to God, and not to themselves or to their neighbours) as our Saviour saith. God doth excell both men and Angels from all eternity, and in perfect beatitude. And if he had appointed to bring them all to naught, even as he created them of nothing, he should not be unius: If hee doe a deede of mercy in eternizing them, it is because hee doth it according to his promise, freely and not of merite. For if a man by his good workes hath not obliged God to promise, he obligeth him not neither to effect the same. If a begger by asking almes doth get some crowne, no man will say that he merited thereof. Condignos: no although the giver had made him a promise. Well then, to pray to God and to fast, is to begge his mercy.

As touching the Churches of the East, they use not the word Merite, but use the word *prodesse*, that is to say, to obtaine or to sarvy *meritum* a recompence, which is a phrase of Scripture. Therefore good workes are recompenceable, that is to say, they dispose or make a man fit to receive a recompence, but yet as a gratia. The same Churches doe holde also that opinion which Bellarmine condemneth, that is to say, that good workes are causes sine quibus non: without the which saith their answer, one cannot obtaine salvation.

Moreover the benefite of good workes is recyted: vice is neither delectable nor profitable, & working itse. but the deprivation of al goodnes. Good workes do shew what we are, to wit, whether we be in grace. In fine, good workes are the cause of our salvation (but by accident) seeing that the omission of good workes



workes, and the commission of euill, doe estrange a man much from God.

As touching the Christians of the South, there hath not beene any disputations among them touching this question, but they agree with vs therein. They call themselves unprofitable seruants, and confesse that they haue not done any good in the world. It would be a great iniurie to the pure simplicitie of those Christians, if one should suspect them to hide a dissembling soule vnder those words.

It is to be noted, that the Councell of Trent doth make two sorts of recompence, that is to say, everlasting life, and diuers degrees of beatitude. As concerning life everlasting, one would thinke it were thus by searching the cause to wit, that God loueth himselfe perfectly, because that he is the lover of perfect goodnesse and Iustice. And that the person of his Sonne, which is the very same essence with the Father, hath taken in personal union, the sonne of the Virgin, who consequently is perfectly loued, that is to say, hee hath perfect righteousness, the which the Diety hath communicated vnto him: Therefore it cannot be but that God gaue to this humanitie all the felicity wherof it was capable. Well then, this loue and felicity should not be perfect, if it did not extend to the mysticall bodie of this Emmanuel, God and man, that is to say, to all them that are one with him, as he is one with the Father. In like manner all those that are of that bodie, are capable of that felicity by reason of the loue that God beareth to them in his Sonne: yea when they haue not the meanes to doe any good workes: as it is seene in little children; which if they be saved (as it is confessed) it is only for the union which they haue with the son of God, whose righteousness is recompenced in them. Then if this righteousness



merits of Christ be sufficient to make them happy: it followeth, that the same is also sufficient to make those happy, which are provided in yeares, who by the very same means have eternal life, but is to say, by reason of his perfect righteousness.

But as God loveth his sonne, being a man in regard of his actions that are perfectly good, by reason whereof God hath given him a name above all names: In like manner loveth he those which God hath giuen him, by reason of their good workes, although unperfect: and therefore in consideration and according to the proportion of them, he recompenceth them with sundry degrees of felicity. Not that their workes were the cause of everlasting life, which was not absolutely promised, but to those which have perfect righteousness. The Catholike conclusion in this Question is,

That a man meriteth not properly eternall life by his good workes, although that they be worthy of reward, that is to say, that they make a man fit to receiue a recompence through the grace of God.

### QUESTION. XVI.

Whether that there be a fire of Purgatory, or other torment, where the soules are purified or punished, and whether the prayers of the living doe helpe to deliuer them.

### THE EAST CHURCH.



*Itho. 15.* The Grecians doe denie purgatory, affirming that the prayers of the living doe nothing profite the dead.

*Villanont.* The Grecians doe denie purgatorie:

but

*m Lib. 4. 36.*

*n Lib. 2. c. 21.*

but you make them amased, if you aske them this question; seeing that they beleue not that there is a purgatorie, wherefore then doe they pray for the forgiuenes of their offences? They answered, that it is to the ende God would put them in a more glorious place, and that they are in Mansions where the Angels visite them often.

*Sacranus.* ° The Moscouites affirme, that there is no purgatorie: but that there is onely two receptacles, or places of receit for soules, that is to say, heauen and hell.

• Cap. 2.

*The booke of a Grecian touching purgatory, saith P thus:* We haue not receiued by Tradition from our Teachers, that there is any fire of purgatorie, or any temporall punishment besides, and wee knowe that the Church of the East doth beleue so.

p De purg.  
igne apud  
Nilum.

*The same Authour.* Our Lord in the Gospell according to S. Luke, teaching what shall bee the condition both of the one and the other, saith that *Lazarus* as soone as he was dead, was carried by Angels into *Abrahams* bosome: and that the soule of the rich man, as soone as he was dead, was carried into hell, and there tormented. And also by the bosome of *Abraham* hee signifieth the finall estate of the beloued of God in blessed rest: and by hell and torments, finall damnation and eternall paine. And hath left no other place betweene both, hauing any temporall paine; and saith, that there is but one bottomlesse pit, beyond the which none can passe, which seperateth the one from the other, and ordained an extreame and vtter contrariety betweene them.

P

THE



## THE SOUTH CHVRCH.

¶ Cap. 5.

**A** *Luarez.* ¶ Being ariued in the Church, they lay not the body within the graue: but lay it neare to it without singing any part of any seruice for the dead, nor any of the Psalmes of *Dauid*, much lesse those of *Iob*: whereupon I desiring to know what they said, they answered me, that they sang, that is to say, they pronounced aloud the Gospell of *S. Iohn* intirely.

*Annot.* By this it appeareth, that the Churches of the South beleue not that there is a purgatorie, because they themselues do not make praiers at the burying of their dead. *Damianus a Goes* reporteth by heare-say, that they bury their dead with Crosse and praiers: but *Aluarez* who dwelt many yeares in that place, denyeth it. Peraduenture the same *Damianus* tooke the lecture of the Gospell for a prayer.

¶ The letter of *Dauid*.

*Dauid Emperour of Ethiope.* ¶ We haue caused a Church to be built in honour of the most holy Trinity, where the bones of our deceased fathers are buried, who enioyes (as we hope) eternall felicity.

*Annot.* Our Princes of the Latine Church which beleue that there is a Purgatorie, are wont to say, speaking of their deceased parents: God haue mercy on their soules.

## THE REFORMED CHVRCH

**T** *He confession of the Swizers.* We beleene that the faithfull are transported to Iesus Christ straight after corporall death: and that they haue no neede of the praiers

prayers and suffrages of the liuing. We beleue also that the wicked are straight-way cast into hell, from whence they cannot come forth. And that same which some men teach touching the fire of purgatorie, is contrary to Christian faith, *I beleue the forgiuenes of sinnes,* and the al-sufficient purgation made by Iesus Christ, and his word: *Verily, verily I say vnto you, that whosoever heareth my wordes, and beleueth in him that sent me, hath euermlasting life, and shall not come into iudgement, but passeth from death to life.*

T H E R O M A N C H U R C H.

**T**He Councell of Trent. <sup>1</sup> Forasmuch as the holy Catholicke Church, guided by the holy Ghost, hath taught according to the holy Scriptures, and the ancient Traditions of the Fathers in the holy Councils, and lastly, in that holy vniuersall Councell, that there is a purgatory, and that the soules which are there deteined, are helped by the praier of the faithfull, and principally by the acceptable sacrifice of the Altar: The holy Councell doth commaund the Bishops, that they take paines, and study diligently, that the good and holy doctrine of Purgatory, which the holy fathers and Councils haue deliuered, be receiued, held, taught and preached euery where. 1 Sess. 9.

A N N O T A T I O N.

**T**His point here hath no difficultie: for as touching the praier which they make in the East for the dead, wee



*will intrest in that question, where it shall be debated whether it be lawfull to praie for the Saints which are in heauen. Onely it is to be noted, that the Councell of Trent doth faine that the holy Scriptures doe warrant Purgatorie: which the Churches of the East doe denie: And if the true Interpretations of Scripture ought to be taken out of the Apostolicke Churches which haue retained it from hand to hand from their Fathers: it followeth, that those places of Scripture, which the Church of Rome doth alleadge to proue Purgatorie, are wrested by them to another sense, as the Grecians haue shewed in their Apologic, in the Councell of Basil. And the Author of the Treatise of the fire of Purgatory before alleadged, doth proue it very slenderly. Moreouer many Romane Catholike Doctors, and of very good estimation doe confesse, that Purgatorie cannot be proued by the Scripture. Amongst the rest Alphonsus de Castro auoucheth, not onely that it is not proued by the Scripture, but also that the Fathers doe seldome make mention of it, especially the Greeke Fathers: From thence (saith he) it commeth that euen untill this present time the Grecians doe denie Purgatorie. The Catholicke Conclusion theretefore here is this:*

*That there is no fire of Purgatorie, nor any other torment, where soules are purged and punished, and that prayers serue not to deliuer them, but rather are superfluous and vnprofitable if that they be made to that intention.*

*1. Mach. 11.*

QUEST.

QUESTION. XVII.

*whether the Pope or any other can giue Indulgences or Pardons to deliuer men from temporall punishment.*

THE EAST CHVRCH.



*Eremie Patriarch Gener.* All these things ought to be done freely, for Gods cause, and not for any hope of gaine, considering that there is nothing more agreeable to God then that.

*1. Resp.*

*Sacranus.* The Moscouites doe condemne Orders, Blessings, Priesthood, Praiers, Fastings, Indulgences, Iubiles, and Ecclesiasticall offices, and all that which the Church (to wit of Rome) doth dispence with by the authoritie of the Keyes. In like manner they mocke at the obedience and authority Ecclesiasticall, and yeelde no more to excommunication then to Indulgences.

*Elucid. c. 2*

THE CHVRCH OF THE SOUTH.

*Zaga-Zabo Bishop of Abyssin.* It is likewise the office of the Patriarch to denounce excommunication against the obstinate, the obseruation whereof is so straight, that they let him that is obstinate die for hunger. They giue nor graunt no Indulgences.

*x Dam. a  
Goës de leg.  
Jnd.*

THE REFORMED CHVRCH.

*Confess Sax.* In times past those that did penance (to the end that it might be perceiued that they desired

*Art. 17.*



fired Pardon with all their heart, and to the ende that their example should profite others) were not receiued vpon a suddaine, but the absolution was deferred for certaine daies, to the end that they might be seene to aske it publickely. Afterwards superstition encreased so much, that fasting was ordained, and abstinence from women many yeares. These wil-worshippes being too much augmented, the Bishops againe released them.

The relaxation of such customes were called Indulgences. The Monks doe not consider the Historie of these things, if they imagine that they make satisfaction for eternall paine, or the paine of Purgatorie, and others of this life, or do adde, that satisfactions were ordained by the Church, to the end that these paines should be qualified. Well, we say that this application of Indulgences, by the which the Pope applyeth the merites of the Saints, is inuented at his pleasure.

#### THE LATIN CHVRCH.

*2 Sess. 9. de  
Indul.*

**T**he Councell of Trent. <sup>2</sup> Forasmuch as the power to conferre Indulgences, hath beene giuen by Iesus Christ to the Church, and hath beene vsed in very ancient time, with the like power as it was diuinely giuen: The holy Councell teacheth and commaundeth, that the vsage of these Indulgences which are very necessarie for Christian people, and approued by the Authoritie of the holy Councils, ought to be receiued in the Church.

ANNOT.

## A N N O T A T I O N.

**T**He Protestants say that the custome in times past was, to appoint to repentant sinners a certaine terme, during which by their good workes, they might giue the Church testimonie of their repentance. The same is as yet practised in the East and South Churches.

Ieremie Patriarcke of Constantinople, discourseth hereupon as followeth. Satisfactions are profitable, if they be imposed as a medicine by the spiritual ministers, that is to say, for those that are Proude, Couetous, Gluttonous, Incontinent, Enuious, Quarrelous, or giuen to such like vices: Who if they would conuert and repent, ought to submit themselves to the rules made according to the aduise of the holy Fathers. But if those satisfactions bee translated to the gaine and profit of those that giue them, and not to the true end, which is to provide for the saluation of the Soule, and to heale each sinne, which is the intention, for the which they were instituted: In that fashon we doe reiect them, and doe say that they were ordained in vaine, which cannot by any meanes be denied. And we doe pronounce remission of sinnes, with some punishment adioyned for many considerations.

First to the end, that a man for voluntarie affliction, might escape the ineuitable paine of an other life. Bring forth fruites worthy of Repentance, saith S. Iohn, E- uery tree that beareth not good fruit shall be cut down, and throwne into the fire, to wit, Euerlasting. For God is not so much pleased with any thing, as with affliction, and therefore S. Gregorie saith, Teares are recompensed with mercie.

Secondly, to the end that the inclination of the flesh to voluptuous-



luptuousnesse, which is the cause of vice, should be taken away.

Thirdly, to the end that that punishment should be a stay to the soule, to the end it fall not into such like sinne, or worse.

Fourthly, to the end that a man should accustom himselfe to take paines, for vertue is gotten with trauaile.

Fiftly, to the end that a man might bee assured, whether he perfectly hateth euill. Neuerthelesse we doe leave all these things in those that depart: For we doe count that it is sufficient, if in him that repenteth, there bee a true conuersion. Therefore we doe pronounce remission of sinnes according to the power of him that said, If you remit sinnes, they shall be Pardoned. We beleeue that by the same meanes the punishment is pardoned, for assurance whereof, we doe giue the diuine gift of the Eucharist. For repentance hath his seate in the soule of the sinner, but not to undergoe punishment, is in the handes of God, which for this cause hath really by his owne humanitie, giuen remission, as to the thiefe who did but desire of the Lord, that hee would remember him when he came to his Kingdome. See here the Doctrine of the Churches of the East touching satisfaction. The Protestants doe proceede more compendiously, they are content that in regard of unknown sinnes, euery one doe apply according to his discretion, the saying of S. Iohn, Bring forth fruits worthy of repentance. As concerning sinnes known by the most part of the Church, satisfaction sufficeth not unlesse it make a reparation or publike acknowledgment, in asking pardon of God, and the Church for the scandale: and if the offence be knowne but to a few, the same acknowledgement is made in their Consistories. Those that refuse doe remaine suspended or excommunicated, untill that they doe obey, and they giue no Indulgence. There is also ap-  
poin-

appointed to the repentant a time of suspension from the Sacraments, more or lesse, according to the fault ; as well for a punishment, as also to the end that the Church may see, whether such repentance be true or fained by the fruits thereof. The auncient Church imposed punishments, and sometimes so hard, that they were constrained to release the rigor of them, and that relaxation was called Indulgence. The Churches of the South doe release or mitigate nothing at all, and also reiect Indulgences in what sort soeuer they are taken : for this euill proceedeth from appointing punishments so hard, that they are constrained afterwards to reuoke them. But if satisfaction doe consist in doing good workes : It is very il done to dispence with men, for doing all the good that is possible for them to doe. The people of the East and of the South allow not of this abuse, but they condemne rather the opinion of the Romane Church, which ordaine satisfactions to auoide certaine paines of Purgatorie, and teach, that by Indulgences the said paines are escaped, without performing or making of any satisfaction: yea as if by Indulgences a man might be deliuered from the obligation whereby he is bound to God, to doe all that is possible to obtaine pardon of him. Also the Apostolicke Churches doe belecue, that there is neither Pope nor any other person, which by Indulgences can deliuer men from the punishments that God inflicteth : which if it be so, that Indulgences do not deliuer a man from temporall punishments of this life, as pouertie, sickenesse, and death it selfe, how can they deliuer him from the paines of Purgatory ? For there is the same reason for the one as for the other. It followeth vpon the premises, that the Church cannot dispence with times and workes lawfully ordained for prooffe and disproofe, but may well release for iust and

Q.

reaso-



*reasonable causes the custome of confessing secret sinnes, and may pronounce remission without any confessing, as they of the East Churches doe to this day by their Synchoreses, as we will relate in his due place. We will then make this Catholike conclusion, that*

The Pope cannot by his Indulgences deliuer any from those temporall punishments which God inflicts: neither ought he to dispence with the doing of al those workes of repentance that are possible.

### QUESTION. XVIII.

*Whether the soule of our Lord and Saviour Iesus Christ descended into hell, and whether it vscended into heauen the very sameday of his passion.*

### THE EAST CHVRCH.

<sup>a</sup> Rit. Seueri.



*Ritual of the Syrians.* <sup>a</sup> The side of the Lord was pearced thorough with a Launce, and thence issued water and blood, a sacrifice for all the world, his body was buried and his soule came backe from hell, and was vnited to his bodie.

<sup>b</sup> De Parad.  
part. I.

*Moyfes the sonne of Cephas Bishop of Beth-raman.* <sup>b</sup> Iohn hath written of corporall Paradise in the prayer, whose Title is, *wherefore this tree is called the tree of knowledge of good and euill*, and would teach as much as our Saviour Iesus Christ said, *Thou shalt be this day with me in Paradise*: for there he proueth by many arguments that Paradise was corporall.

*The*

*The Liturgie of Saint Basil.* Thou hast appeared in the last dayes vnto vs, which sate in darkenesse, and that by thy onely Sonne, which gaue himselfe to death for our saluation, and by reason of our sinnes descended into hell by his Crosse and Passion.

THE SOUTH CHVRCH.

**D***Amianus a Goes.* <sup>c</sup> The Æthiopians belecue that Christ descended afterward into hell, and hauing raised and broken the gates thereof, he came backe into life the third day with great triumph ouer his enemies and ouer death, and that after that, hee returned into heauen, from whence he came, and that by his admirable ascension.

<sup>c</sup> De Indor.  
legat. art. 5.

THE LATIN CHVRCH.

**C***Ardinall Bellarmine.* <sup>d</sup> DVRAND affirmeth that the soule of Christ descended into hell not according to his substance, but by some effects, that is to say, as it did illuminate and beatifie the holy Fathers which were in Lymbo, *Caluin* hath taught some such like thing touching the descent of Christ vnto the soules of the holy Fathers, by his efficacie or vertue, and not by his essence.

<sup>d</sup> Tem. 1. lib.  
4. 5.

*Idem*, It contradicteth the holy Scripture and the Fathers, to say that Christ returned from hell the first day.



## THE REFORMED CHVRCH.

*c Theol. Mos-  
co. cap. 12.*

**L** *Asticius Polonus.* <sup>c</sup> It is the beleefe of the Bohemians, that Iesus Christ descended into hell in his soule seperated from his body, to triumph ouer Satan. The Sybilles doe deriue this word *Ades*, which signifieth hell, of the word *Adam*, by reason that *Adam* descended. This place seemes to be els-where then in heauen.

*f Catech. Cir-  
sin.*

*Vrsinus.* <sup>f</sup> We must belecue that which is certaine, to wit, that Christ descended into hell in that fashion as we haue sayd (in suffering in his soule) but if any one can defend that he descended in any other fashion, it is well, but as for me I cannot beleue it.

## A N N O T A T I O N.

**T** He auncient Catholike Church beleued, that the soules of the Fathers in the old Testament went to a place called in Hebrew Scheol, in Greeke *Ades*, in English Hell. And all Christians for the most part doe beleue, that the Apostles haue taught so likewise, seeing that there is not any one particular man known, that should be the author of this opinion. And although that this Article was not in the beginning in the Creede of the Apostles (as it is not in the Creed of Nice) neuerthelesse hauing beene receiued without contradiction, the same doth argue that the beleefe was such before time. And which is more, the Scripture of the old Testament makes no mention in any place, that the soules should ascend into heauen, but very often it maketh mention of Scheol, or Hell, and to descend. I will descend into Scheol, with sorrow for my sonne, sayd that good man Iacob:

Iacob: and to descend signifieth to go to some lowe place. It is true that the word. Scheol signifieth sometimes a graue, but the Catholike Church takes it here for Hell: for the Greeke translator approued by the Apostles, taketh it so, as also Saint Luke in this sentence of the Psalmes, cited by S. Peter, Thou wilt not leaue my soule in Hell.

For to vnderstand well this question, you must note first, that it doth not appertain to saluation, to know whether the soules of the Fathers were aboue or belowe, provided alwayes that one doe not call the holy Scripture into doubt, which is is not done by and by, although a man doe not alwayes attaine to the true sense of it.

Secondly, there are two places that the most learned diuines, yea, the antient, and now a dayes the Latins and the Protestants can hardly agree off: So that in so doing, some proceede in one fashon, others in another. The Creede saith that our Lord descended into hell, and our Lord said, This day shalt thou be with me in Paradise. Some men will aske, how ascended he into Paradise, seeing he descended into hell. The greater voice of the Romane Catholikes <sup>g</sup> and of the Protestants is, <sup>h</sup> that Hell was Paradise, when our Saviour was there, but there are many learned men of the Catholike Romans, as <sup>i</sup> Durand, and the learned <sup>k</sup> Picus, which thinking it absurd to say that Paradise was in Hell, haue thought fit otherwise to agree vpon it: And haue written that the soule of the Lord went really vnto the true Paradise, and descended not into Hell, but by efficacie or vertue. On the other side, amongst the Protestants, Calvin and Beza, haue thought more to the purpose, to referre this word Hell to the torments that our Saviour suffered; to the end, that that which the Scripture saith (that our Saviour went to Para-

Obiection.  
<sup>g</sup> Catech. Con-  
 cil. de desc.  
<sup>h</sup> I. asc. Theol.  
 Mosc.  
<sup>i</sup> Jn 3. sent.  
 dist. 22. quest.  
 3.  
<sup>k</sup> In Apol.  
 cap. de desc.



disc) should be beleueed without running to any false or forged Exposition.

Also there are learned men amongst the Latines and the Protestants, which doe decline from the common opinion herein, because that it seemeth very absurd vnto them.

Neuerthelesse, because that none of the three is receiued without contradiction, it sheweth that there is difficultie in them all. For to say that the Lord descended not into Hell, but by his efficacie or vertue, is to wrest that place of Scripture, Thou wilt not leaue my soule in Hell.

To say that Hell, whereof mention is made in the Creede, is the torments which the Lord suffered vpon the Crosse: is an Exposition altogether unknowen to the Ancients, and against the intention and meaning of those which added that clause to the Creede, and those Protestants themselves for whom this serueth, are ready to receiue one more proper, as is to bee seene in that sentence before alleadged of Ursinus. As for the rest, one may giue many Expositions, and all Orthodoxall of one selfe same place of Scripture, when one is not assured of the intent and meaning of the Authour, so is it likewise in the Creede.

But about these difficulties, the Apostolicke Churches in the East doe furnish vs with a fourth Exposition, and that most ancient of all: They hold with S. Chrysostome a very true Catholicke teacher, that the soules of the Fathers were in Ades (the Latines call that place Infernum & Lymbus: but improperly) and that our Sauour descended thither: And that he was the very same day in Paradise, and that Paradise is no other place, but the same which the thiefe conceived and meant, for if our Sauour had spoken of one place, and the Thiefe had conceived and meant another, his understanding

standing had beene decaued. Now the Thiefe meant no other Paradise but that earthly Paradise: for hec could not know what Paradise it was, but by the Scripture of the old Testament, which speaketh not of any other Paradise. It followeth then, that our Sauour was that same day in that Paradise, and his soule was not left in hell. It is there also, whether the Fathers were conducted, wherof some rose with the Lord, and were seene in Ierusalem.

It is in this Paradise (say they) that Henoch and Elias were placed in their bodies, and peradventure Moses, who appeared at the transfiguration of our Sauour Iesus Christ: and all the Fathers were rapt up into heauen, some in their bodies when our Sauour ascended, the other onely in soule, when he rose from the dead as the same Saint Chrysostome saith, <sup>1</sup> And this opinion is not onely held by the Apostolicke Churches of the East, as we haue vnderstood by themselves: But it is very true by all likelihoode, that the Christians of Africke doe consent thereunto: for they are Cophites, and of the same faith and Religion as the Cophites, Syrians, and Assyrians are: for in all the Churches, the sayd booke of Moyse Bar-cepha, <sup>m</sup> touching the Paradise before alleaged, and the Author which he alledgeth, who doe confirme the same exposition, are very much approued. Now this shall bee for the Catholike Reader to follow and approue, that is to say, either of the foresaid threc opinions, or else that of the Churches of the East and South, which is,

That the soules of the Fathers were in hell, called in Hebrew Scheol, and in Greeke *adns*, and that the soule of our Sauour Iesus Christ descended thither, yet was not left there, but the same day ascended into heauen

QUEST.

<sup>1</sup> Serm. de desc.

<sup>m</sup> Masius  
præf in Com.  
Moses Bar-  
ce-pha de  
parad.



*dise) should be beleueed without running to any false or forged Exposition.*

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That the soules of the Fathers were in hell, called in Hebrew Scheol, and in Greeke *adns*, and that the soule of our Saviour Iesus Christ descended thither, yet was not left there, but the same day ascended into heauen

Q V E S T .

<sup>1</sup> Serm. de desc.

<sup>m</sup> Masius  
p<sup>r</sup>æf in Com.  
Moses Bar-  
ce-pha de  
parad.



## QUESTION. XIX.

*Whether all Infants, I meane those of the Elect, aying without Baptisme are damned: and whether it be permitted to the Lay people to baptise.*

## THE EAST CHVRCH.

*" I. Resp. conf*

**I**n *Eremie.* <sup>n</sup> In Baptisme, the matter, is the water. The forme, the words of the Priest, to wit, these: *This seruant of God is baptized in the name of the Father, of the Sonne, and of the holy Ghost.* The instrumentall cause is the Priest, although we doe not condemne altogether, that which is done by one that is no Priest in time of necessity.

*o De Rel.  
Mose.*

*Iohannes Faber.* <sup>o</sup> In Russia no man is thought sufficient to exercise the office of Baptizing, if he be not a Priest, what necessity soeuer doe happen.

*Theuet.* The Moscouites baptize not at all but within their Churches, vnlesse it be because they are verie farre from any Church.

## THE SOUTH CHVRCH.

*p Cap. 5.*

**A** *Luares of the Ethiopians.* <sup>p</sup> They minister Baptisme to their male children, when they are fortie dayes olde, and to the female when they are threescore dayes olde: the infants not arriuing to that age die without Baptisme. The which thing being come to my knowledge, I could not detaine my selfe from publishing in many places, the great fault and error which was

com-

committed against the Gospel, where it is written: *That which is borne of the flesh, is flesh, and that which is borne of the spirit is spirit.* Whereunto they answered me, that for that matter, the faith of the mother sufficed, together with the communion which shee receiued being with a childe. They baptize not in Fonts as wee doe, but in the Porch of the Church, with a pottle full of water, and that the fortieth day.

¶ *Idem. cap. 5*

*Thenet.* ¶ The King of *Maitachasi* receiued the Gospel at the perswasion of King *Cephalian*, which was a Christian, and established in his Churches eight Bishoppes, a notable company of Priests, and other Ministers: there was also established an *Alcaide* or *Ismiel*, that is to say, in their language a Priest aboue all the other Priests: which within sixe daies preached a thousand heresies. Amongst the rest, that if a woman be deliuered, and the child die, it was depriued of eternal beatitude; and on the contrary side, it was decreede by a Synod holden at *Quiticoi*, that if a woman being ready to be deliuered, came to receiue the Sacrament, after their vsage, law, and faith, and that afterwards her childe should be borne dead, by this Sacrament only the child was baptized, and freedde from punishment and damnation.

¶ *Cosm. l. 4. 2*

THE LATIN CHVRCH.

**T**he Councell of Trent. ¶ Translation into the estate of grace cannot be, without the water of regeneration, or a firme purpose to be baptized.

¶ *Sess. 6. c. 4.*

*The Canon Prater.* ¶ If peradventure there be no Ca-  
R tholicke

¶ *Dist. 32.*



tholicke to be found, it is better and more religious to receiue Baptisme of an Hereticke, then to perish eternally.

<sup>a</sup> De Consecr.  
dist. 4.

*The Canon Mulier.* <sup>u</sup> That women presume not to baptize, if it be not in case of necessity.

<sup>x</sup> Ibidem.

*The Canon Romanus.* <sup>x</sup> The Romane Bishop taketh it not to be the man that baptizeth, but the spirit of God, although he that baptizeth be a Pagan.

### THE REFORMED CHVRCH.

<sup>v</sup> Cap. 20.

<sup>T</sup> *He confession of the Swizers.* <sup>y</sup> We doe teach, that Baptisme ought not to be administred by women: for S. Paul forbiddes them Ecclesiasticall offices.

<sup>z</sup> Art. 9. de  
Bapt.

*The confession of Ausburg.* <sup>z</sup> Touching baptisme, the Church doth teach, that it is necessary to saluation, as being a ceremony instituted by Iesus Christ.

<sup>a</sup> Resp. ad 1.  
Resp.

*The answer of the Diuines of Wirtenberg to the Grecians.* <sup>a</sup> We doe reioyce that there are many points of agreement between vs and your holinesse, and amongst other things that you hold, that it must not be permitted to any, to presume to take vpon him the office of Teaching in the Church, and to administer the Sacraments, which notwithstanding, in case of necessity the Laickes may baptize.

### ANNOTATION.

<sup>T</sup> *He Protestants in France doe hold, that the Infants of the faithfull, dying without baptisme, are neuerthelesse saued. This word Faithfull seemes to be restrained to the Elect:*

Elect: for there are wicked Christians, against whom God denounceth <sup>b</sup> that he will punish the iniquitie of their fathers upon the children: Moreover it may happen that the parents may be Gods Elect, and neuerthelesse (as all men are subiect to erre) they may be negligent to procure Baptisme for their Infants. Now it may be <sup>c</sup> doubted, whether this fault be any preiudice to the Infants. These considerations perhaps haue moued Christian people to encline to this beleefe, that the Church ought to hasten Baptisme, because they know not who be the children of the Elect, and that one cannot erre in providing for the saluation of these Infants by baptizing them, by reason that in Baptisme (a token or signe ordained by the Lord) the inuocation of the holy Trinity is used, and the pardon of originall sinne is asked for him that is baptized, wherein we must beleene that God heareth his Church.

<sup>b</sup> Exod. 20.

<sup>c</sup> Calvin Inst. l. 14. c. 5. 22.

The churches alwaies are carried away some with more care others with lesse. The Latin Church falleth into an extremitie, and beleueth the perdition of children not baptised, in so much that she permitteth not onely the Laickes, but also women to baptise, yea Pagans and heretickes: wherein she hath a particular opinion, and that which the other Churches approve not; to shew that they haue a better hope of the saluation of the same Infants: And aboue all the rest, the Church of Æthiope which beleueth, that they are sanctified in the wombes of their Mothers. The Grecians doe permit the Laickes to baptize, but they thinke not the same to be true baptism. And indeede the Moscouites, who are united to the Church of Greece, permit not the ministration of baptism to any, but vnto Priests, and that within the Temple; or at least wisc, that was the place in times past: for Faber hath written so, about a hundred yeares agoe: peraduenture both



*they and the Greekes were then of this opinion: and also now a daies they rebaptize them, that are baptized by the Laickes. The Protestants of Germanie doe permit the Laickes to baptize: neuerthelessse they confesse that the children of the elect are saued without baptisme, as it was concluded by them at Wirtenberg, in the yeare one thousand five hundred thirtie sixe. The Church of England imployeth all the diligence that may be possible.*

*d Can. 69.*

*Thus saith the<sup>d</sup> Canon: If any Minister being aduertised of any sickenesse and danger of death, or finding any Infant within his Parish not baptized, refuse to baptise them, or do delay in such fort, that being able to come in time where the Infant is, & to baptize him, and the same Infant happen to die without baptisme by his fault; the same Minister shall be suspended for three moneths, and shall not receiue the fauour of absolution, vntill he acknowledge his fault.*

*From that which hath beene said, a man may drawe this conclusion as Catholike and Orthodoxall.*

*That Baptisme is the ordinary meanes for Infants to obtaine saluation, yet neuerthelessse God saueth extraordinarily the Infants of the Elect, which haue not neglected baptisme, and that the Church which knoweth not the Elect, ought to hasten by all good meanes the baptisme of their Infants.*

QUEST.

QUESTION. XX.

*Whether confirmation be a Sacrament, that is to say, a Ceremony commaunded by God, and whether it doth appertaine onely to Bishops.*

THE EAST CHVRCH.



*Acranius.* <sup>c</sup> The *Russians* say, that there is no Sacrament of confirmation, and therefore they receiue it not, and ordaine their Priests without it.

<sup>c</sup> *Eluc. cap. 2.*

*Vilamont.* <sup>f</sup> The *Grecians* denie the Sacraments of confirmation, and of extreame vnction.

<sup>f</sup> *L. 2. ca. 22.*

*Gagninus.* <sup>g</sup> The *Moscouites* abhorre this Sacrament of confirmation, which they proue to be damnable, because in all the Councils, especially that of *Nice*, it hath bene said, *I confesse one Baptisme*: and if there be but one Baptisme, there is also but one vnction: and the Priest and the Bishoppe haue the selfe same authority and vertue to dispence, aswell with the one as with the other.

<sup>g</sup> *De Rut. relig.*

*Theuet.* <sup>h</sup> They also differ from our *Romane Church*, in that they reiect the Sacrament of confirmation, as a superfluous thing, because (say they) he which was appointed by the Priest in holy Baptisme, ought not to come vnder the hands of the Bishops: seeing that therein the authoritie of the Bishoppe and of the Priest is alike.

<sup>h</sup> *Cof. lib. 19. cap. 12.*



## THE SOUTH CHVRCH.

<sup>i</sup> Dam a. Gocs

**T**He confession of Zaga-zabo Bishop of Aethiop. <sup>i</sup> Moreover it is to be vnderstood, that with vs confirmation and Chrisme, or the oyle of extreame vnction, are not holden for Sacraments, neither are they in vse, as I see they are here in the Romane Church.

## THE REFORMED CHVRCH

<sup>k</sup> Cap. 31.

**T**He confession of Wirtemberg. <sup>k</sup> We doe not doubt but that the Apostles in the beginning of the Gospell reuealed, and confirmed at the Feastiuall day of Pentecost, haue giuen by the imposition of hands the admirable gift of the holy Ghost, to those which beleeued in Christ, to the end that they should speake in diuers languages. But of a personall and temporall act of the Apostles, there ought not to bee a generall and perpetual Sacrament in the Church without the commandement of God. And it is a horrible thing to heare it reported, that the Sacrament of confirmation which the Bishops Suffragans haue accustomed to minister to infants, excelleth in dignitie the Sacrament of Baptisme. For there are some which feare not to affirme the same. As it is a thing (say they) done by the greatest, that is to say, by the Bishops, and cannot bee done by the meaner sort of Priests: so ought it to bee held in greater honour and estimation.

## THE LATINE CHVRCH.

<sup>l</sup> Sess. 7. 2.

**T**He Councell of Trent. <sup>l</sup> If any say that those which attribute any vertue to the holy oyntment of confirmation

firmation doe iniurie to the holy Ghost, *Anathema*. If any say that the ordinary Minister of holy confirmation is not a Bishop onely, but also a Priest, *Anathema*.

ANNOTATION.

**T**He Apostolick Churches of the East, North and South, doe use oyle after Baptisme.

Socolouius thinketh that this is the Sacrament of confirmation. We follow here a contrary opinion, first because that his Authors before alleaged, and others denie it. Secondly, Zaga a Bishop of Aethiop sayth plainely, that there is no oyle amongst them, that is held for a Sacrament. Thirdly, the foresaid Churches do not hold the use of oyle in Baptisme by the institution and commaundement of God, but by the ordinance of the Church, which (say they) hath inuented many things: (so speakes the Patriarch Ieremie, touching the unction) Fourthly, the Tradition amongst those people was to permit the Bishops onely, to administer the sayd oyle of Baptisme. Fifthly, They administer this oyle, only to shew that in Baptisme the Infant receiueth grace to beare the name of a Christian, a name which cometh from Christ, which signifieth anointed: that is it also, which as Ieremie declareth, alwayes is called unction, A myserie: wee will speake of this word, in his place. To end, the Church of Rome, doth both the one and the other, they use oyle in Baptisme as the other Apostolicke Churches: but besides in particular, they make it a Sacrament. Moreouer if they will haue unction to be a Sacrament a part, it followes then vpon that that, the foresaid Churches haue Baptisme well nigh in the same simplicitie or puritie wherein it was ordained by our Saniour:  
for



m. Confit.  
 Angl. can. 60  
 & Cal. instit.  
 li. 4. ca. 19. 4.

for they adde not any thing, neither salt nor spittle. As for the rest, the Protestants<sup>m</sup> doe approue confirmation by the imposition of hands, as is to be seene in the Constitutions of England, but yet as a ceremonie, not calling it a Sacrament. To conclude, the Councell of Trent, which was very neere wholly composed of Italians and Spaniards, doth excommunicate all the Apostolicke Churches for these two Articles: first because they hold not, besides the unction in Baptisme, a Sacrament of the unction of confirmation: Secondly, because they say, that although it were a Sacrament, yet the Priest might administer it as well as the Bishop: but he that will beleue the Catholicke Church, notwithstanding the Anathema of the Latin Church, will say,

That the oyle may be as well applied by the Priest, as by the Bishop in Baptisme, and that it is no Sacrament, that is to say, a ceremonie commaunded by God, or by the Church, besides Baptisme.

### QUESTION. XXI.

*Whether particular confession stand by diuine law, and whether it be necessarie to confesse euery sinne by the Ecclesiasticall lawe.*

### THE EAST CHURCH.



He aunswere of the Church of the East to the Diuines of Tubinge. <sup>n</sup> We say that he that confesseth, receaueth perfect remission of his finnes, if he doe confesse them all, and the circumstances thereof, as farre as hee can

<sup>n</sup> Resp. I.

can remember. Neuerthelesse the finnes which a man leaueth vnconfessed, eyther by forgetfulnes, or because he is ashamed to vtter them, we beseech our mercifull God, that he would pardon them together with the rest, and we hope that a man receiueth also pardon for such finnes.

*Panorm.* ° The Grecians admit not confession, saying that it is not by Diuine law.

*Gagninus.* P The meaner sort say, that confession doth appertaine to Lords, and that it is sufficient for them to beleue in God, and in his sonne Iesus Christ, and in the holy Ghost.

*Scarga.* ¶ The Russians stand not any more vpon the state of Confession, for their Popes or Priests bceing soyled with finnes, without making any other confession, then that which they make once a yeare, doe approach to celebrate diuine seruice.

° Dist. 5. c. in  
pan.  
p De Rel.  
Mos.

¶ De Russ.

THE SOUTH CHVRCH.

*Vilamont.* r The Iacobites neuer confesse their finnes to any man but to God onely, and that in secret.

*Aluares.* f The custome of the Priests of that Countrey, is not to keepe secret that which was declared vnto them in confession: ( the Authour speaketh of a Portingall which dwelt thirtie yeares in Æthiope.) Because he cannot doe a better worke, then to open the secrets of the thoughts to him, to whom all thinges are knowne.

Lib. 2. c. 21

Cap. 37.

*Annot.* Out of this discourse of *Aluares* may be gathered,



thered, that if the Abyssins doe confesse themselves; it is not by recyting of all their sinnes, and aboue all the rest of sinnes punishable, for that were dangerous for them that confessed.

### THE REFORMED CHVRCH.

cap. II.

**T**He confession of *Ausburg*. \* Seeing then that confession is the cause that absolution is giuen in secret, and that the custome of confessing in particular causeth, that an acknowledgement of the power of the Keyes, and of remission of sinnes is kept and maintained among the people. Moreouer seeing that this auricular confession profiteth much to forwarne and teach men, we doe reteine it for these causes diligently in our Churches: yet in such wise, that we teach, that the recyting of sinnes is not by Diuine Law, and none ought to charge mens consciences with the rehearsing of them.

u Ann. 1570.  
art. 2.

*The Synod at Sandomir in Poland*. u No man shall be admitted to the Communion, if first he hath not beene examined and absolved by the Minister, or by some of his fellowes. In that examination the rudest are apposed and taught, and in the end absolved.

### THE LATIN CHVRCH.

x Sess. 4. c. 5.

**T**He Countell of *Trent*. \* The Lord hath instituted an intier confession of sinnes, and by Diuine Law it is necessary for all those which are fallen after baptisme. It is most certaine that Priests cannot exercise their iudge-

iudgement without hauing knowledge of the matter in hand, and that they cannot keepe and obserue equity and iustice, in injoyning penance or punishment, if men declare their sinnes onely in generall, and not in speciall. From hence a man may gather, that the penitents must declare in their confessions all the mortall sinnes, which they know in their consciences, after such time as they haue diligently examined them, although that they were secret and hid, and committed onely against the two last commandements of the Decalogue: which wound sometimes their hearts more deepe, and are more dangerous then those which they commit publickely. But because that all mortall sinnes, and eue-ry sinne according to desert, dooth make men the children of wrath, it is necessary to aske pardon of all, by open and penitent confession.

A N N O T A T I O N .

**A**ll Christians doe confesse that the Lord gaue to the Apostles, and to their Successors, vnto the end of the world, the charge of bynding and loosing, to remit and to retaine sinnes: that is to say, to denounce against the wicked and impenitent, that they are in the estate of perdition, and to the penitent and repentant, that they are in the estate of grace: In such sort, that whatsoeuer the Ministers of the Church, which haue this office, doe open or shut with the keye which was giuen them, that is to say, according to the truth of the word of God, is confirmed and ratified in them. Some man peraduenture will aske, whether it be sufficient to preach it in generall, or it be commaunded to certifie euery one in



particular. The Catholike Church answereth that our Saviour meant, that it should be done in the best forme, by following his example, Thy sinnes are forgiven thee, sayd he to the particulars. If one consider well what is practised in the greatest part of the world, he shall finde a conformity in doctrine and beleefe, but some diversitie in the forme and manner of proceeding.

The Iacobites confesse not their sinnes, but onely to God, as many Authors affirme: The same is also true of some nations, above all the rest of those who have their Metropolitane in Caramit, as Boterus saith, for that Church extends into many parts of the world: The Iacobites (who come out of Egypt) doe report that particular confession is in use amongst those, which are called there Iacobites and Cophites. The Protestants in Fraunce confesse their known sinnes, either in the Church or in their Consistories, and there receiue absolution: and their doctrine declareth, that it is very good for the easing of a troubled conscience, to confesse sinnes particularly: but none can learne when and how the same is practised. The Reformed Protestants of Germanie, Poland, and Bohemia haue established an order to confesse their sinnes, and to receiue absolution: But without naming their faults. They of the East are not farre from this forme of proceeding: for they say, that the numbring of sinnes which they require, is not by any diuine law, but rather they confesse, that they hold it otherwise: for the commaundement of the Church binds not in foro conscientiae, unlesse it be in case of scandall: but it is no scandall to conceale an unknown offence. But the said Churches of the East doe more: that is, they hold that a man is not bound to confesse that which he is ashamed to declare: which is to open

pen a doore to the proceedings of the foresaid Reformed: for if a man be ashamed of all, it followeth that he is not bound to confesse any.

Moreover, if Shame doth dispence, wherefore doe not other considerations of more importance doe the same likewise: as the danger to be diuulged, and afterwards punished by the Magistrate, or dishonoured for euer? But to shew how the Churches of the East doe proceed in pronouncing absolution without any confession made, we are aduertised: that the Popes, that is to say, the Priests, doe it in particular: But because that in that Church of the East, there is a Patriarch which gouerneth, it seemes vnto them (hauing regard vnto all the Churches, to whom the keyes were giuen) that if hee declareth that absolution, it is more authenticke, and giueth more consolation to the conscience: to content the curious reader, we will insert here the forme or manner of a Synchorisme translated out of Greeke.

Theophanes by Gods mercy, Archbishop of Constantinople, new Rome, and Occumenique Patriarch.

Our mediocrity y by the grace, gift and power of the holy and liuing spirit, which our Sauour Iesus Christ hath giuen to his Diuine Disciples, and the holy Apostles, for to bind and loose the sinnes of men, saying, *receiue the holy Ghost*: to whom you remit sinnes, they shall be remitted, and whose sinnes you shall retaine, they shall be retained: and those that you bind on earth shall be bound in heauen likewise, and those you loose in earth shall be loosed in heauen. Wee hauing by a successiue descent receiued from them this Diuine grace, doe absolute N. a spirituall sonne of the same, in all things wherein he hath erred or sinned, as a man, and

y That is to say, purity.  
Cuius ad lib.  
6. Gramm.



offended God in word, deede, or thought, and in all his senses, if he be vnder the curse of the Bishop or Priest, or of his father or mother : or if he bee fallen into any of his owne sinnes, hauing sworne by an oath, and not performed it, or if hee hath transgressed as a man in other sinnes, and hath confessed them to his spirituall fathers, and hath receiued of them the Canon exactly ; of all those things and others whereby he is bound, wee doe vnbind and loose him by the power and grace of the most adored and holy Spirit, and also of all things which he hath left vnconfessed, whether they be by forgetfulness, or *Shame*. All which be pardoned him of the most mercifull God, which is blessed eternally, Amen.

*The Latines, otherwise called the Romane Catholikes, say that our Sauour comaunded euery one to confesse particularly euery sinne, and all the circumstances thereof, to imploy all possible diligence to remember them, and that hee that confesseth not all those memorable sinnes, cannot be saued. If their opinion be true, the Apostolicke Churches of the East, South, North, and the Reformed or Protestants in the West are damned ; and the gates of hell shall preuaile against the Catholicke Church. He that list, let him beleue them : so many there be, that doe hold with one consent,*

That our Lord and Sauour Iesus Christ hath not comaunded any particular confession by numbring our sinnes, but that it is an ordinance of the Church: which neuerthelesse constraineth no man to confesse those sinnes which he is ashamed to declare.

• QUEST

QUESTION. XXII.

*Whether the Bread and Wine in the holy Sacrament are changed into the body and blood of the Lord.*

THE EAST CHVRCHES.



*He answere of the Patriarch Ieremie.* <sup>a</sup> The tenth Chapter doth treat of the Lords Supper : yet not amply , but (if we may so say) obscurely. For amongst you , men vnderstand many things touching the same, the which agree in no wise with vs. The Catholike Church therefore beleeueth that the bread after the sanctification is changed into the body of Christ, and the wine into his blood by the holy Ghost : prouided that the bread bee leauened, not without leauen. For the Lord in that night in which he was betraied, hauing taken bread, and giuen thanks, broke it, and sayd, *Take eate, this is* (sayd he), not bread without leauen, or the figure of my body, but) *my body and my blood.* Neuerthelesse at that time, the flesh of the Lord which he carried about him, *was not giuen* to the Apostles to eate , nor his blood to drinke, nor now in the diuine celebration of those mysteries; as if the body of the Lord descended from heauen: for it were a blasphemie to say so : but both then and now by the inuocation and grace of the Almighty Spirit, the beginner or Author of this mysterie, the bread is conuerted and changed into the body of the Lord, and the wine into his blood. *And in another place he sayth thus :* And from thence it commeth, that  
the

<sup>a</sup> Cap. 10.



the Masse or Lumpe of bread is broken in peeces, & it is not offered entyer or whole : which figureth the passion of our Sauour. And at the time that this bread is offered, it is Common Bread, offered onely to God, but afterwards it is made extraordinary bread, and is chaunged in deede : but if wee would by reasons, causes, and effectes, debate and resolute thereof, we should neede a thousand tongues, and yet they would not bee sufficient. But our Sauour hath commaunded to doe this in remembrance of him.

*And a little after, he saith,* that the Church is signified in mysteries, and not as in Symboles; but as the members depend on the heart, and as the boughes on the roote of the plant: and (as the Lord said) in that fashion, that the branch is in the stocke of the vine. For here is not only a Communion of name, or a similitude of Analogie, but the identitie of the things themselves. For the body and blood of the Lord are true mysteries, which are not changed into any humane bodie, but we are changed into them: for the better things haue euer the preheminance. Euen as Iron being vnited with fire becommeth fire, but the fire neuer becomes Iron. And euen as when the Iron is glowing hot, wee see not the Iron, but only the fire, the properties of the Iron not being apparant: euen so also if a man might see the Church of God, as it is vnited to him, and participates of his body, hee should see nothing else but the onely body of our Sauour, by reason whereof Saint Paul writeth, *Wee are the body of Christ.*

*The*

THE SOUTH CHURCH.

**L** *Iturgia Ehiopica.* O our Lord Iesus Christ, whose substance was not created, but art the pure word; thou art the Sonne of the Father, thou art the bread of life descending from heauen, who wouldst come in the figure of a Lambe without spot, for the redemption of the world: Now, O thou loue of mankinde, wee doe most humbly beseech thy bounty, praying thee that thou wouldst shew the light of thy countenance vpon this bread, and vpon this portable Altar; blesse, sanctifie, purifie, and translate this bread into thy spotlesse flesh, and this wine into thy precious blood, and let it be made an ardent and an acceptable sacrifice, and the saluation of our soules and bodies, for thou art our King.

THE LATINE CHURCH.

**T** *He Councell of Trent.* <sup>b</sup> Forasmuch as our Lord and redeemer Iesus Christ hath said, that it was his true body, which he offered vnder the forme of bread: for this cause the Church of God hath alwaies had the same perswasion: and this holy Councell doth againe declare it, that through the consecration of bread and wine, all the substance of the bread is conuered into the substance of Christ our Lord, and all the substance of the wine into the substance of his blood. And this conuerion hath the Catholicke Church conueniently and properly called Transubstantiation.

<sup>b</sup> *Seff 3.c.4.*

T

THE



## THE REFORMED CHVRCH.

c Cap. 19.

**T**He Confession of Wittenberg. c We beleeue that the Eucharist is a Sacrament instituted by Iesus Christ himselfe, and the vse thereof was recommended to the Church, vnto the end of the world. But because that the substance thereof is one thing, and the vse another, we will speake in order of them both.

Touching the substance of the Eucharist, we beleeue and teach, that the true body and blood of our Sauour Iesus Christ is distributed in the Eucharist, & do reiect those that say that the bread and wine in the Eucharist are but signes of the body and blood of Christ being absent. We doe also beleeue, that the Almighty power of God is so great, that hee may eyther bring to nothing the substance of the bread, or change it into the body and blood of Christ: but it cannot be proued by the manifest word of God, that God exerciseth in the Eucharist any such absolute power; and it appeareth that no such matter was knowne to the auncient Church. But as when he speaketh of the Citie of Ierusalem, portrayed vpon a bricke, *this same is Ierusalem*, it was not necessary that the bricke should be chaunged into the Citie of Ierusalem: In like manner when he speaketh of the bread; *this is my body*, It is not necessary that the substance of the bread should be changed into the substance of the body of Christ: But it sufficeth for the veritie of the Sacrament, that the body of Christ be truly present with the bread: yea rather the verity of the Sacrament requireth, that the true bread remaine with the true presence of God. For euen as for the truth

truth of the Sacrament of Baptisme, it is necessary that in the vse therof, the water should be and remaine true water: In like manner it is necessary in the Lords Supper, that the bread in the vse therof be and remaine true bread; because that if the substance of the bread were changed, the veritie of the Sacrament remained not in his true nature.

*The Confession of England.* <sup>d</sup> We say that the bread and the wine are sacred and celestiall mysteries, and that by them Iesus Christ the true bread of life eternall, is offered vnto them that are present, that doe receiue his body and blood through faith: Neuerthelesse we say not, that we beleeeue that the nature of the bread and wine are wholly changed and reduced to nothing.

<sup>d</sup> Art. 12.

*Liturgia Gall.* Let vs lift vp our spirits and our hearts, where Iesus Christ is in the glory of the father, and from whence we looke for our redemption. And let vs not dwell vpon these earthly and corruptible Elements, which we see with our eyes, and touch with our hands, to seeke for it there, as though it were inclosed in the bread or wine. For then our soules shall be fit to be nourished and reuiued by his substance, when they shall be eleuated aboue all terrestiall things, to obtaine heauen, and to enter into the kingdome of God where he dwelleth.

*The Confession of the French men.* <sup>e</sup> We do confesse that the holy Supper of the Lord is a testimony vnto vs, of the vnitie which wee haue with Christ Iesus, because that he is not onely dead and risen againe for vs: but also nourisheth and feedeth vs truely with his flesh and blood, to the end that we should be one with him,

<sup>e</sup> Art. 36.



and that his life should be our life. And albeit that he be in heauen, vntil such time that he shal come to iudge the world; yet neuerthelesse we beleeue that through the secret and incomprehensible power of his spirite, he nourisheth and quickeneth vs by the substance of his body and blood.

#### ANNOTATION.

**A**ll Christian nations do with one consent agree, that the bread and wine of the holy Sacrament are conuerted into the body and bloud of the Lord. It is true which Alphonsus de Castro saith, that the Armenians haue heretofore otherwise beleeued, but he sheweth not, whether it was their ancient manner, or whether any particular man brought it in amongst them. As touching the Abyssins, there is mention made oftentimes of transmutation in their Liturgie, which they referre to the Apostles, according to the subscription thereof. But the <sup>f</sup> Historiographers doe say, that the said Abyssins were not Christians so long agoe as they make vs beleeue. They report themselves to haue receiued the Christian faith, by the Eunuch of Queene Candace, and by Saint Matthew, and Saint Philip: But it is thought in these parts, that in the fiftcenth yeare of Iustinian Emperour of Constantinople, Adad King of the Auxumites made a vowe to become a Christian, if he got the victory against the King of the Omerites: which hauing obtained, he sent Embassadors to the Emperour Iustinian, to haue Bishops sent to him, which being come thither, conuerted his people to the faith. Both opinions may be true, that is to say, that Adad would haue receiued the faith, and yet not after the forme of the

<sup>f</sup> Berth. tabu.  
geog. de  
Abyss. after  
many others.

the other Ethiopians, but rather after the East Church. In like manner the French men receiued the faith vnder king Clouis, the which faith notwithstanding, was in Fraunce three hundred yeares before. Likewise Great Britaine is said, to haue receiued the Gospell by Ioseph of Arimathea: Yet neuerthelesse the Romanes doe bragge that they conuer- ted the English men five hundred yeares after. Howsoeuer it be, the Liturgie of the Ethiopians came vnto them from the Sea of Alexandria, as appeareth by the Greeke names which are inserted therein. Aluares saith, that they haue another so brieue, that it was no sooner begun, but it presently ended: One might doubt whether this were not the auncientest. If we had the booke which the said Aluares saith that they haue in great number, one might know whether they differ. But howsoeuer it be, it appeareth not, that this beleeve of Transmutation was receiued in any place of the world as a new thing. Now a daies it is a question whether the Fathers haue beleeued it, or whether it be slipt in by little and little. If the Latines and Greekes do alleadge proofes out of the Fathers: the Protestants doe thinke them to be Hyperbolicall tearmes, for to lift or moue mens soules to the worshipping of the Sacrament. If the Protestants doe bring on the contrary side other proofes: some will answere them that the Fathers did keepe close that beleeve, for feare of giuing occasion to the Pagans to mocke them. We will leaue these difficulties: the Fathers are not in the worlde now to resolute vs: But the Churches scattered through the vniuersall world, are as yet to beare witnesse of the Tradition in this point as well as in others, and to declare and explaine their meaning to those that vnderstand it not. Well then, seeing that the bread and wine in the Sacrament are changed, wee



*must examine their discourse to find who doth swarue from the Catholike faith.*

*There are foure things in a true bodie, First the matter, Secondly the accidents and essentiall properties, Thirdly the forme, which the Philosophers hold to giue life or being to a thing, Fourthly the hidden properties which depend vpon the forme.*

*As touching the accidents and essentiall properties of the body of the Lord, all doe confesse that they are not in the Sacrament: but rather the accidents and properties of the bread.*

*As concerning the matter of the said body: the Latins doe beleene that it is inuisibly contained vnder the accidents of bread, and that the matter of the bread becomes nothing: but the beleefe of the Churches of the East and South seemeth to be quite contrary to that. First the Patriarch Ieremie absolutely saith, that the flesh of our Sauour which he carried, was not giuen to his Apostles to eate. From whence it followeth, that they did eate some other matter, which neuerthelesse was also the body of Christ. Moreouer hee expoundeth it, saying, that it is as Iron or Wood burnt, which is called fire, because that the fire surmounteth or ouercommeth: and the mater of the Iron is not reduced to nothing. As concerning the third, he saith in like manner, that those that doe communicate the Sacrament, are chaunged into the body of Christ, and that the Church is the true body of Christ: Neuerthelesse euery one confesseth, that the matter of humane bodies is not reduced or brought to nothing. Likewise one may see that the Church is called the true body of Christ, or else if the bread be called the true body of Christ: this word True, is put as opposite, (euen as the same Author doth expound*

pound it) to the bare similitude, figure, or proportion, and not as referred to the identitie of the matter. The Churches of the South say the very same: they do pray in their Liturgie or service, that God would chaunge the bread and wine of the Sacrament, as he changed the water into wine in Cana: for the matter of the water was not reduced to nothing, to giue place to other wine created a new, but the water lost his forme, and that matter which was before water, receiued the internall forme, and all the qualities and properties of wine. These considerations and many others, the which would bee too tedious to recite, doe make some Latin writers (and amongst the rest Durandus) to beleue, that the bread loseth his forme, and not his matter, no more then the accidents and properties thereof. It is also to be noted, what the foresaid Ieremie saith against consubstantiation, that there is not two things in the holy Sacrament, to wit, the bread and the body of Christ: but one onely, to wit, the body of Christ, giuing to note thereby, that that matter which remaineth is no more the matter of bread, but the matter of the body of Christ: as in the miracle of Cana, that matter which was then the matter of water, when it had the forme of water, was the matter of wine, when it had the forme of wine. And which is more, there was no chaunge wherein the matter continued not the same. And if one well waigh the sayings of the Fathers, who beleued some miracle to be in the Sacrament, hee shall find that they doe accord heerein: also they say, that the substance of our flesh is augmented by the Eucharist, and that there be two sorts of the flesh of Christ. We must then obserue, how they conceiue that the bread is chaunged into the body of Christ. It seemes that they would onely haue it a matter, (be it that it losed his forme, as Durandus saith, or losed it not)



*must examine their discourse to find who doth swarue from the Catholike faith.*

*There are foure things in a true bodie, First the matter, Secondly the accidents and essentiall properties, Thirdly the forme, which the Philosophers hold to giue life or being to a thing, Fourthly the hidden properties which depend vpon the forme.*

*As touching the accidents and essentiall properties of the body of the Lord, all doe confesse that they are not in the Sacrament: but rather the accidents and properties of the bread.*

*As concerning the matter of the said body: the Latins doe belecue that it is inuisibly contained vnder the accidents of bread, and that the matter of the bread becomes nothing: but the beleefe of the Churches of the East and South seemeth to be quite contrary to that. First the Patriarch Ieremie absolutely saith, that the flesh of our Sauour which he carried, was not giuen to his Apostles to eate. From whence it followeth, that they did eate some other matter, which neuerthelesse was also the body of Christ. Moreouer hee expoundeth it, saying, that it is as Iron or Wood burnt, which is called fire, because that the fire surmounteth or ouercommeth: and the mater of the Iron is not reduced to nothing. As concerning the third, he saith in like manner, that those that doe communicate the Sacrament, are chaunged into the body of Christ, and that the Church is the true body of Christ: Neuerthelesse euery one confesseth, that the matter of humane bodies is not reduced or brought to nothing. Likewise one may see that the Church is called the true body of Christ, or else if the bread be called the true body of Christ: this word True, is put as opposite, (euen as the same Author doth expound*

pound it) to the bare similitude, figure, or proportion, and not as referred to the identitie of the matter. The Churches of the South say the very same: they do pray in their Liturgie or service, that God would chaunge the bread and wine of the Sacrament, as he changed the water into wine in Cana: for the matter of the water was not reduced to nothing, to giue place to other wine created a new, but the water lost his forme, and that matter which was before water, receiued the internall forme, and all the qualities and properties of wine. These considerations and many others, the which would bee too tedious to recite, doe make some Latin writers (and amongst the rest Durandus) to beleue, that the bread loseth his forme, and not his matter, no more then the accidents and properties thereof. It is also to be noted, what the foresaid Ieremie saith against consubstantiation, that there is not two things in the holy Sacrament, to wit, the bread and the body of Christ: but one onely, to wit, the body of Christ, giuing to note thereby, that that matter which remaineth is no more the matter of bread, but the matter of the body of Christ: as in the miracle of Cana, that matter which was then the matter of water, when it had the forme of water, was the matter of wine, when it had the forme of wine. And which is more, there was no chaunge wherein the matter continued not the same. And if one well waigh the sayings of the Fathers, who beleued some miracle to be in the Sacrament, hee shall find that they doe accord heerein: also they say, that the substance of our flesh is augmented by the Eucharist, and that there be two sorts of the flesh of Christ. We must then obserue, how they conceiue that the bread is chaunged into the body of Christ. It scemes that they would onely haue it a matter, (be it that it losed his forme, as Durandus saith, or losed it not)



not) which should receiue the forme of the body of Christ, and the hidden properties which doe proceede from that forme: and that that forme being ioy ned to the matter, it is no more bread, neither the matter of bread; but it is the bodie of Christ, and the matter of the body of Christ: for as the Philosophers say, *forma dat esse rei*. Some wil say it is a dangerous curiositie to sound these mysteries: but I answer that of two inconueniences, the lesser is to be chosen, and that it is a most dangerous carelesnesse to leaue the Church in diuision, and to cause Christians to be wounded and slaine, for want of teaching, that the difference is not so great as it is imagined. Moreouer, the learned men of the Church of Rome haue a thousand times more curiously searched this point, and haue left themselves nothing to say, in such sort that that will suffice to make up a peace, which they haue searched out by debate amongst themselves. This then may likely bee gathered out of the Liturgie of Christian people, that the bread taketh the forme of the body of the Lord, which (for the matter and accidents thereof) is but onely in heauen: or that it receiveth the hidden properties of the forme of the body of Christ, although that this forme be not without his matter. These faculties and properties serue (as the said Ieremie noteth) to sanctifie a man, and to make him capable of euerlasting life. If it be demaunded what this forme is? The Prince of Philosophers answereth, that mans understanding is as fitly disposed for the knowledge of naturall things, as the eyes of an Oxle to behold the brightnesse of the sunne. And that learned Fernelius beginneth his booke of Physicke thus: When the Spirit is free and vnbound, seeing the naked and cleere substances of things, it enioyeth a most perfect and cleere knowledge, but whilest it is wrapped with-  
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in the body, it remaines in extreame ignorance.

The Philosophers and Phisicians seeing in nature sundry admirable effects, haue iudged that they could not proceede from the matter which is one in all things, but haue beene constrained to confesse that the forme or essence, was the beginning and foundation of those effects. But if they acknowledged mans understanding, unfit to iudge of those formes: much lesse can Diuines determine this effect, which they confesse to proceede of the body of Iesus Christ. Also that which we doe attribute to the Christians of the East and South, touching the forme of the body of the Lord comming vpon the matter of the bread, we cannot determine that their beleefe is such, for they resolute vpon nothing, saying, That a thousand heads are not able to expresse it: which is nothing else but to signifie, that the Sacrament may bee sayd to bee the true bodie of our Lord Iesus Christ, although it be graunted, that the matter of the bodie of Christ is onely in heauen. For it sufficeth for a change, even in things praexistent, that there be an identitie of form, or else of qualities and hidden vertues.

As for the Protestants, though they hold not the beleefe of the same people, yet they haue not written against them, but much against the Latins, who doe constitute accidents without a subiect, one matter in many places, a body without his essentiall properties, one God and man liuing in the host or bread, who heareth not, seeth not, feeleth not, nor tasteth not, which is (say the Protestants) an opinion contrary to the holy Scripture, and neuer entred into the imaginations or hearts of the aunsient Fathers, or of the Diuines of the East and South Churches, who neuer yelded or gaue place to the Latins, either in quickenesse of spirit or in curiositie: and



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who haue had no want of heretickes to giue them occasion, to exercise themselves in these difficulties, whereinto some one amongst so many learned men as they haue had, in so many ages, and such as haue written so many volumes, must haue necessarily fallen, if that they beleued that the body of the Lord is materially in the host or bread

Now wee must see how farre the beleefe of the Protestants differs from those of the East and other people: which to performe we must enter into the consideration of secret or hidden faculties and proprieties. There are two sorts of opinions, touching supernaturall operations: some thinke that God worketh immediatly in the place where the thing is, from whence it seemeth that the effect proceedeth: euen as when the water of the poole of Siloe being mooued or stirred by the Angell, did seeme to heale, they say that God healed of himselfe and by himselfe, euen then after the touching of the water. Others doe beleue that this supernaturall facultie is giuen to the things themselves, so that the sayd water receiues of God such a vertue, as some medicines or salues haue in some diseases. For it is as easie for God to giue those properties to a forme, as it was for him to giue them to those that haue them euer since the creation of the world. Neuerthelesse, this is not thus done by the diuels, who cannot create essences or beings, neither indue them with admirable faculties, so that the diuels doe worke the like by illusions.

Behold here then the difference: The foresaid Christians doe beleue that the matter of bread receiueth the forme of the body of the Lord, or that the forme of bread obtaineth the hidden properties thereof, or that there is some spirituall thing which hath the place of forme in that matter, and that thereupon dependeth the Mystlicall union, whereof S. Paul

Paul speaketh. But the Protestants, whom some call Calu-  
nists, doe hold, that the body of the Lord is onely in heauen, to-  
gether with his quickning forme and vertue, and that a sub-  
stance proceedeth from  $\S$  him, and is applyed to the soules of  
men by the vertue of the holy Ghost, and that immediately:  
which certainly is a very slender disputation, and of small  
estimation, in comparison of the report which is made of it:  
considering that all doe confesse, that the bread is really the  
communion of the body of Christ, as S. Paul saith. Also  
these words, This is my body, being referred to the whole,  
should be spoken without figure, but referred to that which  
one seeth, that is to say, to the accidents, and to the matter  
through the accidents, they are figuratiue. This consideration  
hath caused that those who are called Caluinists and Luthe-  
rans, and some Grecians in Poland, haue treated of some  
means of agreement, imagining that the difference is not in  
re, but in modo rei. This union hath beene hitherto hin-  
dered by two opinions, which fall into extremities: Brenti-  
us, Smidlin, and others, for the better prouing of the reall,  
yea materiall presence, haue had recourse to vbiqutie: And  
on the other side ( as Iurguicius findeth fault ) there are  
some who speake in such sort of the receiuing of the Sacra-  
ment, that they haue destroyed by their contrary tearmes,  
that which they thought to haue built up, saying, that the  
faithfull vnder the old Testament receiued Iesus Christ, as  
they receiue him now a daies: from whence it should follow,  
that if there be any mysticall union made, it should bee  
wrought onely by the Diuinitie, as in times past, and not by  
the humanity, whercof the holy Scripture alwaies beareth  
witnes, that it hath life in it selfe, and that it quickeneth. O-  
thers say also, that a man doth participate of the body of the

$\S$  Confess. of  
Coyer.



Lord without the Sacrament, in the same manner as with the Sacrament: So that one receiveth but the signe at the most. These men seeme not to speake properly, for one is not said to receive that, which he hath ordinarily. See heere the divers termes that are used. But the truth is, that Vbiquitie is reiectedin the body by the Lutherans, and the reall communicating with the substance of the body of Christ, is confessed by the others in the body, as it was resolved in the Synods at Rochell in Fraunce, and at Torun in Poland.

We will bring in here two similitudes, by the which amongst others, Protestants doe cause their meaning to be understood, and doe shewe that the communion which they beleeue, is reall, and neuerthelesse hath no absurdity in it. The body of the Sunne (saith Calvin) is onely in heauen, notwithstanding the light thereof is here upon earth. Therefore many doe hold that light is a substance, otherwise it should not be found out of his proper subiect. Moreover the Philosopher saith, that Sol & homo generant hominem: Wherefore then should not the Sunne of righteousness haue power to regenerate a man, though his body be not on earth? The Adamant stone (saith Beza) draweth Iron, communicating it selfe with the Iron, through an admirable vertue, without mingling his matter therewith: In like manner the body of the Lorde uniteth it selfe with a mans soule, though the matter of his body be no where else but in heauen. Hereupon that is to be noted, which Gilbertus a learned Physitian obserued, that is to say, that the forme of the Adamant is carried out of the limits of his owne matter, and is found in the Load-stones subiect, and not in the ayre betweene both. It may be said likewise, that the body of the Lord doth communicate it selfe from heauen without extension,

*sion, multiplication, or any mixture of matter. If a man hold himselfe firmly to these similitudes, he shall neuer set his imagination or thoughts upon the place of Realitie: for these effects of nature are reall and true.*

*To conclude, a man may see by that which hath beene spoken, that the Churches of the East and those of the South doe not approve this last opinion, neither that of the Lutherans: withall, as it seemeth, they hold not that of the Latines, touching the real eating of the matter of the body of the Lord: neither the absurdities that followe thereupon; for they doe openly denie that the Apostles did eate the flesh, that our Sauiour Iesus Christ did carry about him. This then is their saying or opinion:*

*That the body of the Lord, as touching the matter and accidents, is onely in heauen, yet notwithstanding the bread and wine in the Sacrament are changed into the body and blood of the Lord, in such a fashion as none can utter or comprehend; in like manner as the faithfull, which receiue it, are said to be changed into the true body of Christ.*

QUESTION. XXIII.

*Whether the change of the signes bee made through these words Hoc est enim corpus meum, or whether it be by prayers.*

THE EAST CHVRCHES.



*Arke Bishop of Ephesus, in a Treatise expressly made upon this point, sheweth, that the breade and wine in the Liturgie are not consecrated, neither changed through these words,*



<sup>h</sup> Censure  
Orient. Ec-  
cles. cap. 10.

<sup>i</sup> De uno. p. 3

*This is my body*, but rather by prayers, and supplications.

*Socolonius.* <sup>h</sup> The greatest part of the Grecians are of this opinion, that the signes are consecrated by prayers, and not through the words of Christ onely.

*Scarga.* <sup>i</sup> The *Russians* imagine that the body and blood of our Saviour Iesus Christ on the Altar are not made onely through the words of God, (that is to say, by the pronuntiation of these words, *Hoc est enim corpus meum*) but also through the prayers of the Priests.

### THE SOUTH CHVRCHES.

**L** *Iturgia Aethiop.* Translate O Lord this bread into thy true body, and this wine into thy true blood. Blesse, sanctifie, and purifie this bread, and transport it into thy flesh without spot, and this wine into thy precious blood, and let them be made an ardent and acceptable sacrifice, a remedie and sauing health both of our soules and bodies.

### THE REFORMED CHVRCHES.

**L** *Iturg. Gal.* And as our Lord Iesus Christ not onely offered vnto thee (O God) vpon the Crosse his body and his blood for the remission of our sinnes, but also would communicate them vnto vs as nourishment vnto eternall life: vouchsafe vs this grace, that with true sinceritie of heart, and an ardent zeale, wee may receiue from him so great a benefit, that is, that we through stedfast faith may inioy his body & blood, and that from him all intirely.

<sup>k</sup> Confes. 7.  
art.

*Beza.* <sup>k</sup> The coniunction of the thing signified with the

the signes, dependeth vpon the onely ordinance and promise of God, although it be not locall, nor in any naturall manner. These men on the contrarie side (that is to say the Latins) will by the vertue of three or foure words haue the bread to be changed into the body, and the wine into the blood of Iesus Christ, which would be plaine sorcerie.

THE LATIN CHVRCH.

**T**He Councell of Trent.<sup>1</sup> The true body of our Lord Iesus Christ, & his true blood, together with his soule and his diuinity are vnder the form of bread & wine; but his bodie is vnder the forme of bread, by the force and vertue of the words.

<sup>1</sup> Sess. 3. ca. 3.

ANNOTATION.

**I**N the Liturgie of the Churches of the East and South, there are three principall parts, as wee haue beene instructed by those of that Countrey.

The first consisteth in the historie or narration of the institution of the holy Sacrament: at that time (say they) although one doth pronounce these words, This is my body, it maketh not the consecration.

The second part is the prayer or prayers, wherein they beseech God that the signes may be changed: then say they, is the consecration made. For by prayers a man obtaineth that which he demaundeth: and our Saviour did the same after that he had taken bread, for it is sayd that he blessed or consecrated it.

The



*The third part is, when they addresse their wordes to the people, saying, Take, eate, this is the body of the Lord: words which declare vnto the people, and teach them, that it is that, which is presented vnto them. In like manner our Lord Iesus Christ spake to his Apostles, not to the bread, when he sayd, Take, eate, this is my body. The Protestants doe say (as the foresaid people) that they doe blesse the bread and wine principally through prayers, and not through those words, to the which God hath not giuen any intrinsecall vertue to conuert substances.*

*The difference betweene the Church of Asia, Africa, and the Reformed is, that those Reformed Churches aske not, nor obtaine not by their prayers, as the foresaid Churches do pretend, that the bread bee changed into the body of Christ: but do aske and obtaine that that body may be giuen them in the Communion, which they ought to sue for. All men alike, doe condemne the opinion of the Latins, who beleue that transubstantiation is made by these words, Hoc est enim corpus meum: or to speake better, by the last sillable, Vm, This opinion of the Church of Rome, is the cause that the learned men amongst them who receiue it, doe enter into very great difficulties and doubts amongst themselves, in desiring to take away (some by one meanes, and others by other) the absurdities which follow thereupon. The Christian Reader may aduise himselfe, which doctrine hee ought rather to follow, whether that of the Latins, or the Catholike, which is,*

*That the consecration and Communion of the body of the Lord is obtained through the prayers of the Church, and not through any vertue hidden in these words, Hoc est enim corpus meum.*

QUEST.

Q V E S T I O N. XXIIII.

*whether the outward formes are really the body and blood of the Lord, without vsing of them.*

THE EAST CHVRCHES.



*Nichol.* <sup>m</sup> The Armenians doe make the consecration in a chalice of glasse or wood.

<sup>m</sup> Li. 4. ca. 19.

*Sacranus.* <sup>n</sup> The *Russians* doe say, that the Sacrament of the Eucharist consecrated the day of the holy Supper, is onely meete to be giuen to the sicke, and not that which is consecrated euery day: and they keepe it also all the yeere long in a Cup, prepared for that purpose, sometime till it be full of Wormes, and spoyled, and they giue it in a little spoone. Moreouer, they consecrate Salt in Chalices of wood, and cast the kernels thereof being dried among their small linnen. They consecrate (for them that goe to the warres) Wheaten bread in the body of Christ, & deliuer it into the hands of the lay people, who vpon the very point of the battell, doe fill with some liquor or other the first vessell that comes to their hands, fit to containe meate or drinke, and putting therein this bread, they doe communicate in order.

<sup>n</sup> Eluc. ca. 2.

THE SOUTH CHVRCH.

*Luares.* <sup>o</sup> It is a marueilous thing to see the great harme and perill that the little children doe endure in Æthiope, whom they make to swallow downe the

<sup>o</sup> Cap. 3.



Communion perforce, powring water downe their mouthes, as well because the host is of grosse past, as because of their continuall groaning. Besides they vse Chalice and spoones of wood.

### THE REFORMED CHVRCH

p Confes. 7.  
art.

**B**EZA. P The Sacraments are ordained to be vsed according to the word of God: and therefore being otherwise vsed, they are no Sacraments.

### THE LATIN CHVRCH.

De consecr.  
dist. 2. Si per.

**P**OPE PIUS. ¶ If through negligence there doth fall any of the blood downe to the ground, it shall bee licked vp with the tongue, the wood shall bee scraped: and if it be not of wood, the place shall be scraped, to the end that it be not troden downe vnder feete: and it shall be burnt, and the ashes locked within the Altar, and the Priest shall doe penance forty dayes.

### ANNOTATION.

**T**He passages or places before alleadged, seeme not to bee to the purpose of this question, neuerthelesse they satisfie sufficiently. We search out in this Treatise the Tradition of Christian people, and because that this question hath not bene disputed vpon before this time, a man cannot finde any expresse testimonies: in so much that it must be gathered from the practise of the Church, what her beleefe is. Some man will aske, whether Christian people doe beleene or haue beleened

beleueed, that after the vsage of the Sacrament, the body of the Lord be in the rest of the bread and wine consecrated, and whether the rest of the bread and wine bee holy things, or whether they haue no holinesse in them, cuen as the water of Baptisme, which is not scrupulously kept, after it is once vsed. The Romane Church holdeth the affirmatiue, that is to say, that the bread being lost, the wine being shed or soaked into wood, are and still remaine the true bodie of Christ, as is to be seene by the cautions of the Canon before alleadged. But seeing that other people take not such care to keepe the remnants, and to gather them vp religiously; it followeth, that they beleue not that it is in any wise the body of our Saniour Iesus Christ. When we speake of the remnants, we meane not that which is pretended to be kept for the sicke: for that remainder is thought to abide still chaunged in those places where that custome is, to wit, in the East: but not in the Churches of the Abyssins, or Æthiopians. The Maronites of Ierusalem, who sucke the Sacrament of blood with a pipe, cannot draw out all. Those that doe eat with little reuerence, and doe cast away the rest of the sacred bread, attribute no more to it. The Abyssins although that they wash the basen wherein the Sacramentall bread was, and doe drinke the water, and also seeme to doe it with reuerence and care: yet neuerthelesse seeing that they cause the little children perforce to eat this sacred bread, it cannot be otherwise, but they must needs losse some of it. As touching that which is practised amongst other nations, to vse wooden Chalice, that sheweth manifestly that they attribute not, or that their Ancestors haue not attributed any diuine vertue to the leauings which soaketh into the wood. Howsoener the law of Pope Pius be, it is not obserued: for the wooden Chalices nor the pipes are



not scraped nor burned, neither the ashes kept within the Altar. From thence may be gathered,

That they belecue not, that the Remainder of the Sacrament (wherewith no man meanes to serue his turne any more) is the body of Christ.

### Q V E S T I O N. XXV.

*Whether we ought to consecrate one Loafe for all the Communicants, or whether it be lawfull to vse little Wafers.*

#### THE EAST CHVRCH.

*Lib. 2. c. 23.*



*Ilamont.* <sup>r</sup> The Grecians doe in this fashion celebrate the consecration of the Lord: They take a leauened loafe, of the value of two or three pence, which they blesse, and breake a little morsell out of the middest, which the Priest consecrateth.

It is to be noted, that this morsell is great or small according to the number of the communicants.

*Deser. Sacramat.*

*Gagnin.* <sup>r</sup> The women make a loafe to sacrifice with, which they call *Proscura*: They doe consecrate the bread for the Communicants, in the meane time while the Liturgie is said, and the Priest diuideth it into many portions, and distributes it to the Communicants, who take it with a spoone, and dippe it in the Chalice.

#### THE SOUTH CHVRCH.

*Deser. Ethic. op. cap. 3.*

**A** *Luarez.* <sup>r</sup> They make a Cake of Wheaten flower without leauen, the very same houre: it is very white

white and faire, being of the greatnesse and roundnesse of a Platter, and of such greatnesse as the number of the people requireth, wherof there are but few in that Monastery, but in other Churches a man shall see a great number of people: This bread is made bigge enough and substantiall, by reason that euery one communiceth. This bread is called by them *Corbon*.

THE REFORMED CHVRCHES.

**B**EZA. " The omission of breaking the bread taketh not away the very eating of the Sacrament it selfe, but onely the true and lawfull manner thereof: euen as a spot in ones face, blemisheth the grace of a mans fauour, but abolisheth not his shape.

" *Quest. & Resp.* 194.

THE LATIN CHVRCH.

**H**ONORIUS. \* It is reported, that the Priests long agoe tooke Meale of euey Family (the which the Grecians doe obserue as yet) and with the same did make the bread of the Lord, which they did offer for the people, and after hauing consecrated it, did distribute it to them: for all those that had offered meale, were found at Masse; and for them it was said in the Canon, *Remember these assistants, which offer vnto thee this Sacrifice of praise.* But after that the Churches encreased in number of people, but decreased in holinesse; it was ordained to communicate three times in the yeare: And for that the people did not communicate, it was not needfull to make so greate a Loafe, it was ordained that they

\* *Liturg. Cass. de Eulog.*



should make them in the forme of a penny, and that the people in lue of offering the same Meale, should offer pence.

*German.  
cap. 36.*

*Durandus.* y The Hoste is of the bignesse of a peny, because that our Sauour was sold for thirty pence.

#### ANNO TATION.

*1. Cor. 10. 16*

**T**He Christian nations, contrary to the practise of the Latine Church, doe thinke that we ought to follow the example of the Lord, and to obey his commaundement. He broke the bread and gaue the peeces to the Apostles, and commaunded them to doe as he had done, that is to say, to giue to the Communicants the peeces of one selfe same bread. This Circumstance is noted in that great Mysterie, whereof Saint Paul speaketh: It is (saith he) a great Mysterie in Christ and the Church: and he sheweth that all the faithfull do participate of the same body of the Lord, and are one body amongst themselves. The cuppe of blessing (saith S. Paul) which we blesse, is it not the communion of the blood of Christ? and the bread which we breake, is it not the communion of the body of Christ? for we that are many, are one bread, and one body: for wee are all partakers of one bread.

And as for the rest, our Sauour would that a man should doe that which he did, and that in remembrance of him. And this Sacrament is not simply a memoriall of him, being considered as he is in heauen, but a memoriall of his passion: and also of the effect thereof, which is to make them that communicate partakers of his body, being broken for them all. The foresaid Christians doe thinke that those little Wafers are  
not

not fit to call to mind that Communion. They shew rather that the Lord was not broken, and that euery one hath his Christ apart. This therefore shall be the Conclusion:

That in the holy Sacrament, the bread ought to be bigge enough, and that it ought to be broken, and the parts thereof distributed to the people.

QUESTION. XXVI.

Whether it be necessary to put water into the Chalice, or to put more Wine then Water, or whether one may vse any other liquor for want of Wine.

THE EAST CHVRCH.



*Vbelz.*<sup>a</sup> The Armenians vse vnleauened bread, and mingle not any water with the wine.

*Alphonfus de Castro.*<sup>b</sup> The seuenth heresie is that which is iust contrary to the precedent: for here the wine is put into the Chalice in such wise, that there is no water at all put therein: and hee saith that there needes not any mingling. This is the errour of the Grecians, which *Guido Carme* did put in the sixt place: It is also the errour of the Armenians.

*Scarga.*<sup>c</sup> The Muscouites in the preparation of the Chalice, doe mingle two or three droppes of Wine in hote water, in such sort that one cannot perceiue the Wine consumed in the Water. Also in stead of wine they vse sometimes the Iuice of Apples, which they colour with some redde berries. They make no scruple to put in so much water after the consecration that the

<sup>a</sup> Liturg. Cas-  
sandri.

<sup>b</sup> Aduer s  
her. l. 6.

<sup>c</sup> De err.  
Mosc.



the wine being consumed by the number of the Communicants, there remaineth no taste of wine at all.

<sup>d</sup> Odoard.  
Barb. apud.  
Cass.

*Barboſa.* <sup>d</sup> The Armenians that are in India, in stead of the Sacrament of wine (by reason that in India there is no wine) doe take drie Raisons, and lay them in water all night, to mollifie or soften them, and the day following, when they say seruice, they straine them, and vse the Iuice in stead of wine.

### THE SOUTH CHVRCH.

<sup>e</sup> Cap. ult.

**A** *Luarez.* <sup>e</sup> In Monasteries and Churches they keepe many Raisons halfe dried, which are laid in water for the space of twelue daies, till that they beginne to swell: then they take them, and afterwards put them vnder a Presse, because that of the liquor that issueth from them, they celebrate Diuine seruice.

### THE REFORMED CHVRCH.

<sup>f</sup> Resp. ad 1.  
Resp.

**R** *Espon. ad Ierem.* <sup>f</sup> We mingle not water with wine in the holy Supper, because that Iesus Christ sayd, *I will not drinke henceforth of the fruit of this Vine:* and made no mention of any water. In like manner we do not thinke it necessary to mingle any water; yet if peraduenture there be any, we hold it indifferent.

### THE LATINE CHVRCH.

<sup>g</sup> De ce'eb.  
miss. 41. c. 13.

**H** *Onorius.* <sup>g</sup> A pernicious abuse is brought into the Countrey, that is to say, that they put more water then

then wine in the sacrifice, whereas according to the reasonable custome of the Church, they should put more wine then water.

*Comp. Theol.* <sup>h</sup> If there had bene more water then wine, the consecration should haue bene hindered.

<sup>h</sup> Lib. 6.

*Lochmaier.* <sup>i</sup> But for want of wine one may omit the signe of the blood, which yet he must do by dispensation from the Pope.

<sup>i</sup> Par-cur.  
cap. 9.

ANNOTATION.

**T**He diuersitie of the practise of Christians doth declare, that this is an indifferent point, for the which we ought not to contest and stric. And the one part ought not to condemne the other. The Armenians doe mingle no water. The Grecians mingle it not at the same time that the Latines doe. The Abyssines and Indians mingle it not for any ceremonie, but vse wine that hath more water then wine. The Moscouites care not whether there bee more wine or water. Also no man knoweth, whether our Saviour did mingle more of the water or of the wine. The Protestants finde no fault with the Northren nations that vse Syder: What should one doe (saith Bucanus) in a Region where is no bread, as ours wherein is no wine? we must vse such food as men vse in those Countreys, for that agreeth with the intention of Iesus Christ.

The Catholike conclusion drawn from that before alleadged, is,

That there is neither Diuine or Ecclesiasticall Law, that condemneth those that mingle, or those that min-

gle



gle not water with the wine, whether it bee by way of Ceremonie, or without Ceremonie.

## QUESTION. XXVII.

*Whether it be necessarie to Communicate vnder the signes both of bread and wine.*

### THE EAST CHVRCHES.

<sup>k</sup> Resp. I.



*Eeremie Decumenicke.* <sup>k</sup> Moreouer we will aunswere to the abuse, wherof you speake. First you say that all ought to communicate vnder both kinds, and you say well, for we do so, euen when we do participate of the venerable mysteries.

<sup>l</sup> Li. 4. ca. 36.

*Nichol.* <sup>l</sup> In the Lords Supper, the Grecians doe Communicate vnder both kinds.

<sup>m</sup> Lib. 2. 23.

*Vilamont.* <sup>m</sup> The Nestorians doe consecrate with leauened bread after the fashion of the Grecians.

<sup>n</sup> Li. 2. ca. 21.

*Idcm.* <sup>n</sup> When the Iacobites do minister the Communion to young children, it is vnder both kinds, being therein conformable to the Grecians & the Syrians.

### THE SOUTH CHVRCH.

<sup>o</sup> Cos. 2. ca. 14

*Henet.* <sup>o</sup> When they doe Communicate, they receiue vnder both kinds, which also I haue seene obserued of the *Abyssins* by their Sect in *Ierusalem*.

<sup>p</sup> Cap. 3.

*Aluares.* <sup>p</sup> Their vessels are farre bigger then ours are: but of an ill fashion, vsing no plate, and they celebrate the Masse with the wine of raisins, which they powre

powre into the Chalice in great quantitie: for all those that Communicate of the body, doe likewise of the blood.

THE REFORMED CHVRCHES.

**T**He Confession of England. ¶ There must be giuen to the people that come to the Cōmunion, both the one and the other kind of the Eucharist: for the Lord hath so commanded, and his Apostles haue so ordained through all the earth: and all the auncient Fathers and Catholicke Bishops haue imitated them.

9 Art. 12.

THE LATIN CHVRCH.

**T**He Councell of Constance. ¶ Being aduertised that in many Churches, they haue continued to administer to the Laicks the Sacrament in both kinds, we doe declare, that although that Iesus Christ did so, seeing that afterwards it hath bene receiued by the Priests, and by the Lay people vnder the signe of bread onely: that all this notwithstanding; the Law, and authority of the Canons, and the custome approoued by the Church (Romane) hath obserued and obserueth, to auoide certaine dangers, that this Sacrament shall be distributed vnder one kind, & we do commaund vpon paine of excommunication, that no Priest do minister the Cōmunion to the people vnder both kinds of bread & wine.

1 Sess. 13.

ANNO TATION.

**T**His Question hath no difficultie, all nations, except the Latins, doe thinke that they ought herein to obey Iesus



*Christ. Those that doe hold the holy Scripture to be true, doe confesse, that euen in things which seeme to be of small importance, God will be obeyed, yea Adam and all his children and race, for hauing eaten of the forbidden fruit was lost. And God would haue slaine Moyse, because that his Sonne was not circumcised. Vzzah fell downe dead, because hee touched the Arke, notwithstanding his good intention. It is a wonder to see that those that beleue this, haue yet made a Law contrary to the Diuine commaundement of God. The fault is now a dayes knowne to many, yet they will not confesse that there is any error therein, for feare least men should call into question other doctrines. So it is that all nations doe confesse,*

*That wee ought to Communicate in both kinds of bread and wine.*

### QUESTION. XXVIII.

*Whether the Sacrament must be kept, to bee carried in procession, and for other uses, or onely to bee carried to the sicke.*

### THE EAST CHVRCH.

*I Deser. Sar.*



*Again. They vse the Sacrament of the Eucharist in both kinds, & they haue a custome to vse one fashion for the sick, & another for the Cōmunicants. For the sicke it is kept, all the yeare, being consecrated the weeke before Easter.*

*Scarga. Their Popes, that is to say, their Priests after dinner somtimes halfe drunk, do eat with little or no reuerence,*

uerence, the rest of the body of Christ, which was not eaten by the faithfull.

*Gagninus.* They keepe not holy the feast of the body of the Lord.

THE SOUTH CHVRCH.

**Z** *Aga Ethiop.* <sup>1</sup> The Sacrament of the Eucharist is not kept with vs in the Temples or Churches, as they doe in *Europe*, that is to say, in the Roman Church. The sicke receiue not the body of the Lord, but at such time as they haue recouered their health: This they do, because the Priests and the Laickes doe vse to receiue twise euery weeke; and all those that would receiue it, goe to the Temple: and it is not permitted neyther to the Patriarch himselfe, nor to *Prester-Iohn* to doe otherwise.

<sup>1</sup> *Dama. Goes.*

THE REFORMED CHVRCH.

**T** *He confession of Saxon.* <sup>u</sup> It is a manifest prophana- tion, to carry about in procession a part of the Sacrament, and to adore or worshippe it, seeing that part is transferred to an vse quite contrary to the institution, where the Text saith, *Take, eate, &c.*

<sup>u</sup> *Art. 14.*

*The Diuines of Wittenberg.* <sup>x</sup> The Ministers of the Church are ordained amongst vs to baptise, and celebrate the Lords supper, both publikely in the Temples, and particularly in the houses of those that are neare death.

<sup>x</sup> *Resp. Ierem de Chiro.*



## THE ROMANE CHVRCH.

De rel. &  
ven.

**C**lement. y We must principally employ our selues about the right vse of this liuely Sacrament of the body and blood of Iesus Christ, which is the glory and crowne of all the Saints, to the end that it may shine through a festiuall and speciall celebration, to supplie thereby that which is omitted in the other Offices of the Masse.

## ANNO TATION.

**A**ll Christian Nations doe agree together against the Romane Church, that none ought to keepe the Sacrament to employ it to any other vse, then that to which our Sauour hath dedicated it, to wit, the Communion: And therefore it ought not to be carried in Proceſſion, as Pope Clement hath of late time commaunded, in the institution of the feast of God, or Corpus Christi. As for the reseruatiō which is made to be caried to the sicke, it is not in vse in the Churches of Affrica, but the Grecians and Latines doe approve it, yea and the Protestants likewise, as appeareth in the place before mentioned.

Thinkest thou (saith Beza) that none ought to celebrate the holy Supper of the Lord, noe where else but onely in a publique assembly?

*Answer.* In the beginning of the auncient Church, it was the custome to send the Eucharist by the Deacons to the sicke, being absent, to whom I doubt not, but that the same did bring great consolation: I desire heartily that this custome were put in vse againe. The Resolution of this question is,

That

That none ought to referue or keepe the Sacrament,  
but onely to carrie to the sicke.

Q V E S T I O N. XXIX.

*Whether the Sacrament ought to be eleuated or lifted up by  
the Priest, for to adore and worship it, or for to Sacrifice  
through that externall ceremony?*

T H E E A S T C H V R C H.



*Acranus.*<sup>a</sup> The Russians (as also some amongst  
the Grecians) before that they prepare the  
Chalice, doe light waxe Candles, and shew to  
the people the bread that is to be consecrated,  
with the wine and water powred in the Chalice, and  
then the people fall downe, bending their bodies to  
worshippe and to commit idolatry: But being once set  
vpon the Altar, and consecrated, it is not worshipped  
of any, neyther is it eleuated or lifted vp.

<sup>a</sup> De Cer.  
Mosc. 2.

T H E S O V T H C H V R C H.

**Z** *Aga.* <sup>b</sup> In this Ministry the Sacrament is not she-  
wed, as I see they doe here in the Romane Church.

*Aluares.* <sup>c</sup> After that, the Priest commeth speaking  
in his owne language, after our fashion, and the very  
same wordes, but that he dooth not eleuate the Sacra-  
ment, but couereth it.

<sup>b</sup> Dam. à  
Goes.  
<sup>c</sup> Cap. 3.

The



## THE ROMANE CHVRCH.

De rel. &  
ven.

**C**lement. y We must principally employ our selues about the right vse of this liuely Sacrament of the body and blood of Iesus Christ, which is the glory and crowne of all the Saints, to the end that it may shine through a festiuall and speciall celebration, to supplie thereby that which is omitted in the other Offices of the Masse.

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Thinkest thou (saith Beza) that none ought to celebrate the holy Supper of the Lord, noe where else but onely in a publique assembly?

*Answer.* In the beginning of the auncient Church, it was the custome to send the Eucharist by the Deacons to the sicke, being absent, to whom I doubt not, but that the same did bring great consolation: I desire heartily that this custome were put in vse againe. The Resolution of this question is,

That

That none ought to reserue or keepe the Sacrament,  
but onely to carrie to the sicke.

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same wordes, but that he dooth not eleuate the Sacra-  
ment, but couereth it.

<sup>b</sup> *Dam. a  
Goes.  
Cap. 3.*

*The*



## THE REFORMED CHVRCH

d Art. 6.

**T**He confession of Basil. d We adore not Iesus Christ in the signes of bread and wine, which we commonly call Sacraments of the body and blood of the Lord: But in heauen on the right hand of God the father, from whence he shal come for to iudge the quicke and the dead.

## THE LATIN CHVRCH.

e Lib. 3. tit. 41. ca. 10.

**T**He Canon. e That euery Priest doe oftentimes teach his people to bow reuerently, when in the celebration of the Masse the wholesome host is eleuated, and that he doe the same, when hee carrieth it to any sicke person.

## ANNO TATION.

f De Sacr. Eu. l. 4. c. 29.

**T**Here is no Catholike (saith f Bellarmine) that teacheth, that the Sacramentall signes must be adored in themselves, and properly, with that worship which is called *Latria*, but that they must be worshipped with a lesser honour, which belongeth to all Sacraments. But we say that Christ must be worshipped in himselfe, and that adoration or worshipping dooth belong to the signes, in regard that they are conceiued to be the same thing with Christ: euen as they that adored Christ, being cloathed vpon earth, adored not him onely, but also his habite, for hee commaunded not himselfe to bee stript naked.

The

The Latines doe accuse the Protestants, because that they worship not the Sacrament, or Iesus Christ in the Sacrament; but if a man consider the matter well, he shall finde that they doe all that Bellarmine requireth.

Socolouius to shew that there is a great defect, yea impiety in them, layeth before them the example of all the Christians of the world, who (saith he) doe worshippe or adore Iesus Christ in the Sacrament, euery one *Suo modo*. And if one can shew that the Protestants doe the same also, *Suo modo*: those that search out occasion to complaine, shall they not haue reason to be content? Bellarmine speaketh of the worshipping of the signes, and of the worshipping of Iesus Christ signified. In both these the Protestants doe use such adoration as Bellarmine himselfe doth paint out. Those that honoured our Saviour being in his Clothes, had not any intention or meaning to honour or adore his cloathes: likewise following the example of Bellarmine, be it that a man haue no intention to honour the Sacrament, he is blamelesse. If Bellarmine doe say, that the Clothes of the Lorde were worshipped per accidens: I doe answere him, that in like manner the Protestants doe honour the signes per accidens. In Germany they receiue the Sacrament vpon their knees: The constitutions of England do ordain the like. In so doing they doe adore Iesus Christ before the Sacrament, that is to say, the Sacrament per accidens, with a more humble ceremony then the Christians of the East doe, who (as Vilamont saith) receiue it not vpon their knees. The Churches of the South doe the like. If the Frenchmen doe follow their example, they adore it also: *eorum modo*, and *Suo modo*.

The Romane Catholikes themselves doe not kneele alwaies when they pray or adore, as it is scene in the benediction of  
Z the

8 Can. 23.



the table, it sufficeth then in adoring to haue the head vncouered, according to the ordinance of Saint Paul. As for the rest, those of the East doe eleuate or lift vp the Chalice in saying to the people *Proschomen, agia tois, agiois*: let vs prepare our selues, holy things are for holy people. These words doe shewe that this eleuation of the Cup is not to require any adoration, nor to be a signe of a sacrifice: but it is done after the example of Iesus Christ, who said to his Apostles, *Take, eate*. In like manner it is very well spoken to all the people, that they may prepare themselves to take it, yea, our Sauour did shew it to his Apostles, when he said *Take*, and the Apostles saw it. And when there bee many people in a Church, and the Altar is low, it cannot be seene of the people without eleuation: but there needeth not any ceremonie of inclination or bowing then (for the eleuation is not to that end) it is good at the very instant of receiuing. If the question be of the adoration of Iesus Christ, there is none that will not confesse, but that he ought to bee worshipped properly and with that honour called *Latria*, in the Sacrament. But the Protestants say that to doe this, men must lift vp their hearts on high, as it is said in all the Syrian, Grecian, Roman, and Æthiopian Liturgies.

These words *Sursum Corda*, doe declare that we must worship him in heauen, and such as he is: in so doing we shall not deceiue our selues. But he shall deceiue himselfe that imagineth him to be vnder the figures: for if he doth honour him vnder them, as if he were there in such manner as he is in heauen, that is to say, hauing his distinct parts, he is deceiued, for it is not so: and on the other side, one cannot imagine such a humane body, as it is said that hee is; to wit, without dimensions, taking vp no place, without order of parts: ha-  
uing

uing the least part of his feet and armes, with the least part of his head, without seeing, hearing, feeling, or mouing & yet li-  
uing. A man cannot comprehend such things, he conceiueth  
that which presenteth it selfe before his eyes, that is to say the  
Figures, and erreth in the fact, although that he had no euill  
intention (thinking that it had bene materially.) Moreo-  
uer, a man cannot know whether the Priest hath had a mea-  
ning to consecrate, and so, either one deceiueth himselfe, or  
else cannot know whether he be deceiued or no. But one can-  
not be deceiued, if hee remember *Sursum Corda*: for so a  
man adoreth both Iesus Christ, with true worship, and the fi-  
gures, *Per accidens*, as Bellarmine will haue it. This con-  
sideration also of the eleuation serueth to auoid an important  
question, that is to say, Whether the ceremonie of the ex-  
ternall sacrifice bee made in the very body of Iesus  
Christ. It appeareth here not to be so, for if it be not made  
by the eleuation (as it is certaine that the foresaid people doe  
beleue, seeing they make no eleuation) it is not made nei-  
ther in the breaking of the bread, for the bodie of our Sau-  
our cannot be really broken: nor in the distribution, for that  
belonges not to the essence of the Sacrifice, but rather to the  
Sacrament: It followeth then, that the Ceremonie of the Sa-  
crifice is not made outwardly in the proper person of Iesus  
Christ, and consequently it is a Sacrifice purely mentall and  
(spirituall. From this aboue written, and from the practise  
of the Apostolicke Churches it followes:

That none ought to eleuate the Sacrament, neither  
with an intention to cause it to be adored, nor to offer  
it to God: vnlesse (peraduenture) that he doe it to shew  
it to the people, when he summons them to the Com-  
munion.



## QUESTION. XXX.

*Whether the Liturgie ought to be celebrated without a Communion, and whether the Communion bee the principall end thereof.*

## THE EAST CHVRCHES.

<sup>h</sup> Li. 8. ca. 15.



*Heuet.* <sup>h</sup> The Armenians say the Masse alwayes in the company of two or three, by reason that the Priest ministers the Communion to the assistants vppon solemne feasts, according to the obseruation of the auncient Fathers.

<sup>i</sup> Liturg. Cass.

*Odoardus Barbosa.* <sup>i</sup> The Armenians which are in India doe Communicate Salt with Bread, in steed of the host, because that they Consecrate for all them that are in the Church, and each one goeth to the foote of the Altar to receiue there a part.

<sup>k</sup> De pace.

*Melancton.* <sup>k</sup> In the Parishes in Greece, there are no priuate Masses: but the Monasteries doe imitate the custome of the *Latines*.

## THE SOUTH CHVRCHES.

<sup>l</sup> Cap. 30.

**A** *Luarez.* <sup>l</sup> The *Debeteres* doe publish euery where that they neuer heard such a Masse (meaning the Rōmane Masse) nor so diuinely celebrated (by reason of the Musicke) and they find fault with no other thing, but that one man alone sang therein, without administering the Communion to those that assisted him in his office.

*More*

*Moreover.* <sup>m</sup> They make a Cake in bignesse according to the number of the persons. In the townes they make this bread greater and more substantiall, because that they doe all Communicate.

<sup>m</sup> *Ibidem.*

THE REFORMED CHVRCH.

**T**he Confession of *Ausburg.* <sup>n</sup> The institution doth ordaine that there be a Communion, that is to say, that the ministers of the Church doe deliuer also to the rest the body and blood of our Sauour.

<sup>n</sup> *Cap. i. de Abus.*

THE LATIN CHVRCH.

**T**he Councell of *Trent.* <sup>o</sup> The Councell desireth that at euery Masse the faithfull would Communicate, not onely with one spirituall affection, but also by receiuing Sacramentally the Eucharist: neuerthelesse if they doe not so, yet it condemneth not Masses as priuate and vnlawfull, but doth approue and command them.

<sup>o</sup> *Sess. 6. c. 6.*

ANNOTATION.

**W**hen our Sauour instituted the holy Sacrament, he broke the bread, and dealt the peeces, and commanded that others should doe the like. The Protestants doe accuse the Latins for doing the contrary: for their Priests doe breake the host, but deale not about the peeces, which is the principall end of breaking. The greater part of Christian people vse the Communion, and aboue all the rest, those of A-



*frica: which was the reason that Marnix said, that they had the Lords supper, but not the Masse. Neuerthelesse the Latines doe call the Masse the Ethiopique celebration. As touching the name, it is neither Masse nor Supper; for they call it Codash, and the bread is called by the Abyssins Corbon. If question be about the thing it selfe, it seemeth that euery thing ought to be considered according to his principall end, and the principall end of the Codash, of the Cophites and Abyssins, is the Communion: the which Communion is not at all in the Latine Masse, but the same Masse hauing another speciall principall end, to wit the Sacrifice: it followeth that the Codash or celebration of the Corbon is the Supper, according to the saying of Marnix, and not the Masse, as Father Coton the Iesuite P imagineth.*

P De Sacr.

*As for the Crosse, waxe Candles, Censings, and Processions which are in vse in the foresaid celebration, they change not the essence of the Sacrament, but rather it continueth entire, for all that splendor of ceremonies: A man may gather by that which hath beene spoken, that the voice of Christians is well nigh diuided into two parts. The Armenians, Indians, Affricans, and the Protestants of the West do not celebrate without a Communion: But the Latines and Grecians doe. I put the Grecians in this ranke, because that although their Liturgie holdes more of the Sacrament then of the simple Sacrifice: yet they doe approue or tollerate the Liturgies without a communion; Neuerthelesse they say, that it is not their intention; but that it is the fault of the people, who present not themselves, although that they were summoned thereunto. And they forbear not to celebrate the Liturgie, for seeing that action hath diuers ends, they thinke that although they cannot obtaine the principall, yet they*

they ought not to omit the other, vnles (peradventure) some man will say, that the Liturgie is a Sacrament to the Priest, and serueth the people simply as a Sacrifice. But because that particular Liturgies were not ordained by any vniuersall Councell, which the one halfe of Christians, or rather more, haue not, and the Greeke Church hath onely by tolleration, and that seldome, it may be said, that,

The Liturgie ought not to be celebrated without a Communion, which is the principall end thereof.

QUESTION. XXXI.

*whether the Liturgie be a Sacrifice expiatory, and propitiatory, and obtaining the intercession of Saints, remedie for diseases, and such like things.*

THE EAST CHVRCH.



**E**remie. 9 This holy action is sanctified in two sortes, the one by mediation, for gifts presented, because that they are presented, doe sanctifie those that doe offer them, and those for whom they are offered, and doe make them fauoured of God: The other by receyuing, for that is vnto vs the true bread and drinke, as Christ saith. Of these two sortes, the first is common to the liuing and dead, for this Sacrifice is made as well for the one as for the other. The other appertaineth to the liuing onely, for the dead can neyther eate nor drinke: What then? doth not that sanctification which commeth by receiuing, concerne them, and

91. Resp. c. 13



and is their condition worse then that of the liuing? That is not so; for Iesus Christ communicateth himselfe vnto them, in a fashion best knowne to himselfe.

*Cythereus.* The Canon of *S. Basil* is farre more famous then the other, wherein is an excellent prayer. Hee maketh no mention in that Liturgie of offering the body and blood of Christ, much lesse to ransom by that deede, the liuing or the dead, or to apply it for others.

*Sigismundus Lib.* In euery Temple there is but one Altar.

### THE SOUTH CHVRCH.

*Zaga Bishop of Ethiope.* We say no Masse for the remission of sinnes, or the redemption of soules, but the dead are buried with Crosse and praier.

*Aluares.* I haue seene them burie persons of all qualities in one selfe same manner, without any difference: without saying any Masses, eyther for the dead, or for the good of those that were liuing.

### THE REFORMED CHVRCH.

*The Confession of VVittenberg.* If it be necessary to speake of the Commemoration of that onely sacrifice, and of the application of the merites thereof, then the Ministers of the Church, doe not onely make a true and due commemoration of the expiatorie sacrifice, but also doe apply the merits of this Sacrifice.

*Bucanus.* The oblation of the vnbloody Sacrifice doth continue safe and sound with vs, whether one regard

*¶ Dam. a  
Goes.*

*¶ Cap. 5.*

*¶ De ord c. 20*

gard the benediction of the signes, that is to say, the recitall of the institution of the Lord, and the explication thereof ioyned with prayers: by the which (as S. Cyprian saith) the passion of the Sonne in some sort is offered to God his father: or that by that Sacrifice one vnderstand the profession of the faith, or the giuing of thanks, or the Contribution of Almes.

THE LATINE CHVRCH.

**T**He counsell of Trent. <sup>u</sup> If any man say that the Sacrifice of the Masse is onely a Sacrifice of praise and thanksgiuing: or only a commemoration of the Sacrifice made on the Crosse, and not propitiatorie: and that it profiteth him onely that receiueth it, and that none ought to offer it for the liuing and the dead: and that it is a cosonage to celebrate the Masse in the honour of Saints, and to obtaine their intercession to God, let him be accursed.

<sup>u</sup> Sess. 6. 3.

ANNOTATION.

**T**His is a very hard point to be vnderstood: First it may be demaunded, whether the Eucharist be a sacrifice: Secondly, what that is that is offered: Thirdly, whether it be expiatorie: Fourthly, whether it profite them that communicate not: Fifthly, whether it may serue to obtaine the intercession of Saints.

First, All Christian people doe hold it for a sacrifice, yea the Protestants, Martyr, Beza, and Chemnitius: Bucanius calleth it (with the Catholicke Church) a Sacrifice not

A a

bloudie:



bloudie: Euery one seeth plainly that it is so. If therefore the Auncient Fathers haue ascribed vnto this holy Sacrifice the propheties of Malachie, and others, they are not peradventure farre wide from the intention of the Prophets. Neuerthelesse if the principall end of this action is to be a Sacrament: the name of Sacrament is more fit and conuenient for it. In a Sacrifice one offereth, at the Sacrament one receaueth: here one receiueh not, because he hath not first offered, but one offereth, to the end he may receiue.

Secondly. The difference is not such in the thing which is offered: One cannot offer but either gifts, or Iesus Christ: But he explaines not his meaning, which speakes on this fashion, that is, to offer Iesus Christ: he was offered onely once, when vpon the Crosse he besought God, that hee would receiue his passion, then presented in satisfaction for al the sinnes of the world. Moreouer he is a continuall intercessor for men, and presenteth to God, not a new passion, which might be the formall cause of expiation: for that was once done, and cannot be done againe, vnlesse he should die againe: but hee offereth a continuall sacrifice of that passion, in that he incessantly intreateth, that God would receiue that very same passion: And to desire of God to receiue or accept a thing, is to offer it to him. Well then, if men doe beseech him, that hee would accept and receiue the passion of Iesus Christ, they offer it him, euen as Iesus Christ offred it him: but with this difference, that Iesus Christ offred it by himselfe alone, and immediatly; and men doe it by the meanes and intercession of the great Sacrificer, and by seconding his sacrifice, and adioyning their owne vovues. But some man will say, here vpon it followeth, that in all praiers Iesus Christ is offered. The answerere is, that there are foure sortes of offering: the first is, that

that by the which Iesus Christ offered himselfe in suffering on the Crosse: then he besought God either by expresse words or in silence, that God would receiue his passion there presented. Secondly, Iesus Christ at his last supper by the breaking of the bread, and by the distributing thereof, represented his Passion, and obtained of God that the Apostles might receiue that expiation, which was to be merited by his then approaching passion. In like manner he is offered in the Eucharist, and that fashion of offering by signes is called Sacrifice. x

Thirdly, vnder the Law they offered sacrifices, which figured the passion of the Lord, and his onely Sacrifice: but those were bare figures. For the Fathers, although that they knew that they should be saued by the Messias, yet they knew not altogether, or at least cleerely, that the same should be accomplished by his sacrifice vpon the Crosse and passion of our Saviour: It is to be seene, that the Apostles themselves, euen after that they had beene instructed, could not conceiue this in their hearts and soules. So that the auncients in sacrificing intended not to offer the onely sacrifice of the Passion of Christ.

Fourthly, there is a mentall sacrifice, which is made euery time, that one beseecheth God to receiue the sacrifice of Iesus Christ: But because that there is no visible thing therein, neither the Passion of Iesus Christ, nor the representatiue ceremonie thereof: therefore it is not properly called a sacrifice. It seemes that this before may be agreed vpon, as well by the Latins, as by the Protestants: but behold here the difference. The Liturgies, and amongst the rest that of the Romane Church, doe not explicate this point cleerely: but say indistinctly, that God receiueh Iesus Christ: so that one cannot know whether it must be vnderstood, that God is intreated to re-

x We speak with the voice, the heart, & by signes, saith Bellarmine, in his 2. booke and 30. Chap. De Imag.



Heb. 10. 5.  
to the 15.

Chronol. li. 4.  
ca. Manuel.

receiue or except the action presented by the Priest being considered in himselfe; or whether one desireth that God would receiue the sacrifice of Iesus Christ represented by the action of the Priest. Moreouer one cannot know whether he ought to understand, that God receiue Iesus Christ considered in his Passion; or considered as he is beleened to be in the hands of the Priest. For if a man pretend to offer him in this last fashion, that will not be to present or represent the auncient and only sacrifice, but to make another, and of another qualitie, although that it be the very same host. And it is this very point, that the Epistle to the Hebrews doth contradict, saying, That Iesus Christ offereth not himself again, That is to say, considered in the estate wherein he is at this present; but yet he offereth himselfe, as hee is considered in the sacrifice of his Passion alwayes presented before God. That before said (which of other men might haue bene better explained) being well and truely distinguished, may take away the offence risen thereupon. But it is not in these dayes that these words of offering Iesus Christ, haue troubled the Christian world.

Peucer y writeth, that in the time of the Emperour Manuel Comnenus, this very same thing was debated in Greece, euen as it is here with vs now a dayes. In this time (saith he) was argued that question touching the oblation which is made in the Masse, for the liuing and the dead. Some men doe dispute of the Canon of the Greekes, which speaketh more strictly then the Latins, that is to say, that in the Masse the Sonne of God offereth himselfe to his Father, and is offered by the hands of the Priest, and whosoever contradicted that fiction was deposed and banished. Hereby a man may see that ma-

ny haue beleueed that the meaning of the Liturgie is, that Iesus Christ is offered, being considered so, as he is beleueed to be there: which being taken in that sense, cannot bee true. And it is nothing to the purpose, to say that because hee is offered, therefore it is necessary that he should be there really and materially: for Saint Irenæus <sup>2</sup> saith, that Altare nostrum est in coelis: Our Altar is in heauen, and likewise the host. Iesus Christ is also very neare to God, and the same Christ considered in his onely sacrifice, is in heauen, as he was on the earth. Say it bee true, that all the foresaid Christians doe thinke (as it hath bene said) that the matter which was the matter of bread, is the matter of the flesh of Iesus Christ, in this fashion it may bee said to bee present in the Sacrament: but that is not of the essence of that sacrifice, so as the Church pretendeth. When I name the Church, I doe imagine that the Doctors and Teachers thereof, if they haue not well explained themselves, will doe it better hereafter.

<sup>2</sup> Aduer. ha-  
ref. cap. 34.

Thirdly, there is no great difficultie in the demaund, that is, whether that sacrifice be expiatory and propitiatory. If it be meant in that sense, as prayers are called propitiatorie, there is no danger. The Publicane said, Be mercifull (O God) vnto me a poore sinner. This was done, God was mercifull vnto him, he receiued remission and forgiveness of his finnes, and obtained all this by his prayers: a man obtaineth no lesse in the Sacrament.

Fourthly, Some man may aske whether the Liturgie profiteth them that Communicate not. The Africanes are altogether for the Protestants: for they say no Masse, neither for the liuing, nor for the dead. As for the Grecians they make no great matter for those that communicate not: but admit that they say for them particularly, or that they doe



comprehend them in the publike Liturgie: they distinguish, and that very well, saying, that in the Liturgie there must be two things considered. First the praier and gifts which are presented, that (say they) doth profite those which communicate not. The Protestants confesse the same, for they themselves in the prayers of the Liturgie, doe pray for men: well then to pray, giue and offer in the Church, to obtaine Gods grace for another, is a deede which cannot be cull: all which is graunted for those that are aliue and Communicate not: for as concerning the dead, the Grecians meane those that are in Paradise, as hereafter shall bee declared: therein they are not approued, neither by the Romane Catholicks, nor by the Protestants: sceing neither the one nor the other pray for the Saints which are in Paradise. Now remaineth the principall point, yea all the Sacrament, to wit, the breaking and the receiuing thereof. The Grecians doe secretly confesse, that it was not instituted, to the end that those which eat and drinke thereof, should obtaine by that eating and drinking any benefit, for those that did neither eate nor drinke thereof: which is as much as to say, that private Masses are abuses, being considered as a sacrifice and Sacrament: but yet that they profite those for whom they are said, in consideration of the prayers and gifts. Neuerthelesse, lest all should seeme to be attributed vnto this holy Sacrament: they say, that the same doth verily profite, but God knoweth how. Their irresolution being ioyned with the practise of the Churches of Africa, and of India, doth giue vs good occasion to gather, that the greatest part doe hold, that such Liturgies profite those nothing which Communicate not, whether liuing or dead: unlesse onely in consideration of the prayers which there are made.

Fiftly,

*Fiftly, the question is, to know whether the holy Sacrament and Sacrifice was instituted to obtaine the intercession of Saints, the healing of diseases, and such like. If all this be besides and against the intention of Iesus Chryst, it is manifest, that it were an abuse to convert it to other uses. The Councell of Trent doth excommunicate those that hold this to be euill: it would be knowne, whether this Councell bee allowed by the Apostolicke Churches. The Grecians<sup>a</sup> say, that in their Liturgie they make mention and remembrance of the Saints: but this is not to say, that they thinke that the Liturgie was ordained to that end. Likewise, although that the Armenians doe kisse and salute one another in the Liturgie; yet no man will impute vnto them, that they doe beleue, that it was instituted for to kisse & salute one another. If the Romane Catholikes cannot shew, that the foresaid Nations doe say their Liturgies of purpose for to obtaine thereby the intercession of Saints: It is a hazard but they will be found alone in that opinion: attending to see if that will be, we will here conclude, as well vpon this last Article as vpon the precedents, and will say,*

That the Liturgie which the Latines call the Masse, and the Protestants the Lords Supper, is a Sacrifice wherein the Communicants, by the receiuing of the Sacrament and Prayers, doe obtaine forgiuenesse of their sinnes: and by their prayers and offerings, and not by the Communion, doe profite those that Communicate not: but this Sacrifice is not instituted to obtaine the intercession of the Saints, nor for any other uses.

Q V E S T.

<sup>a</sup> 1. Resp. c. 13



## QUESTION. XXXII.

*Whether we ought to use in the Church an unknown Language, as Latin or any other, and whether the people ought to read the holy Scripture, or heare it read.*

## THE EAST CHURCHES.

<sup>b</sup> Li. 3. ca. 12.



*Elon.* <sup>b</sup> When the Priest in Armenia readeth the Gospel, the attendants doe salute one another, both on the right hand and on the left: euery one vnderstanding the Armenian tongue, in which language it is alwayes read.

<sup>c</sup> Li. 2. ca. 22.

*Vilamont.* <sup>c</sup> The Iacobites doe vse many languages, according to the seuerall Prouinces where they inhabit, hauing neuerthelesse one particular language which they vse onely in Diuine Seruice: but what language it was, I could not discouer.

<sup>d</sup> Li. 2. ca. 23.

*Idem.* <sup>d</sup> The Nestorians vse the Chaldean language in their Liturgie or Diuine Seruice, and in their Scriptures.

<sup>e</sup> Ibidem.

*Idem.* <sup>e</sup> The Armenians can speake diuers Languages, but in their Diuine Seruice, Masses, Prayers, and Ceremonies, they vse the Armenian tongue, which is vnderstood both of men and women throughout all their Countrey.

<sup>f</sup> Li. 4. ca. 36.

*Nichol.* <sup>f</sup> The Grecians doe celebrate the Liturgie in their owne language, to the end the common people may be able to vnderstand them.

*Vilamont.* The Maronites doe vse the pure Syrian tongue in their Diuine Seruice.

*Theuet.*

*Theuet.* <sup>g</sup> The Moscouites haue fewe Preachers, contenting themselues onely with the Lectures which the Priests make euery Sunday, who reade vnto them the Gospell and Epistles of the Apostles, and the bookes of learned men, in a language that they vnderstand.

<sup>g</sup> *Cof. l. 9. c. 12.*

*Cythreus.* The Priests (in Russia) do consecrate with the words spoken by Iesus Christ, but it is onely in the language of the Countrey.

THE SOUTH CHVRCH.

*Theuet.* <sup>h</sup> I haue seene many Bishoppes, and haue heard their Masses, which they say in the Abyssin language, the which is very neare the Arabicke, yea in the Characters themselues.

<sup>h</sup> *Cof. l. 2. c. 14.*

*Aluares.* <sup>i</sup> All their bookes (whereof the number is great) are of Parchment, for they haue no other paper, and their Scripture is read in the Tigique tongue, which is Abyssin, the first Countrey that receiued the doctrine of the Gospell.

<sup>i</sup> *Cap. ult.*

THE REFORMED CHVRCH.

*Caluin.* <sup>k</sup> It is euident that publicke prayers ought to be pronounced, not in Greeke amongst the Latines, neyther in Latine amongst the French-men and English-men, as heretofore hath beene vsed, but in the vulgar tongue, to the end that they might bee vnderstood by the people: for it is conuenient that all bee done in the Church to edification: for no man receiueh any fruite from an vnknowne language.

<sup>k</sup> *Inst. l. 3. c. 20. 33.*



## THE LATIN CHVRCH.

1 Sess. 6. c. 8.

**T**He Councell of Trent. <sup>1</sup> Albeit the Masse doth containe much instruction for faithfull people: Neuerthelesse it seemed not expedient to the Fathers that it should bee celebrated euery where in the vulgar tongue.

## ANNO TATION.

**I**N the Catholike Church of the East, VVest, North, and South is manifestly accomplished, that Scripture, which saith, That all languages doe confesse the Lord. The Church of Rome onely (say the Protestants) labours to hinder the same: They will not permit the Masse, nor any part of Diuine seruice, to bee celebrated in the French tongue in Fraunce: and which is more, they haue brought their Latine seruice into America: But the people cannot say <sup>m</sup> Amen, to any purpose: if they vnderstand not that which is said in the Church, their vowes and their intentions cannot be ioyned together with those of the Priest.

<sup>m</sup> 1. Cor. 14  
16.

The Priest and the people, which speake a language vnkowne and barbarous each to other, may thinke one thing and say another: behold here the confusion. Likewise one may gather by the places or sentences before alleadged, that the foresaid Apostolicke Churches prohibite not at all the reading of the holy Scripture: for if it be permitted to the Laicks, yea commaunded, to be present at the reading therof, being written in the vulgar tongue: it followeth that they may reade it also in priuate. There are Romane Catholickes which on the contrary side doe abhorre and hate the same.

Their

## QUESTION. XXXIII.

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*Their Doctors and Teachers<sup>n</sup> not being ashamed to say, that the Translation of the holy Scripture into the vulgar tongue is the mother of heresies.*

<sup>n</sup> Alphon. de Castro de heres.

*But there are many Catholikes in the Church of Rome which are not of this opinion, and who reade attentiuely the holy Scripture. Immitating therefore the practise of the Catholike Church, we will say,*

*That the language of the Countrey ought to bee vsed in euery Church, and that it is good to read the holy Scriptures, and to heare them read in the vulgar tongue.*

## QUESTION. XXXIII.

*Whether the Ordination of the Ministers of the Church doth depend on the Pope of Rome.*

### THE EAST CHVRCH.



*Eremie Patriarch. ° Ordinations are no further respected of vs, then the holy Canons haue prescribed. And as touching the Ordination of a Bishoppe, the first Canon of the Apostles teacheth vs thus : That a Bishop be ordained by two or three Bishoppes: and a Priest by a Bishoppe; in like manner the Deacons, and the rest.*

° 1. Resp. c. 14

*Nichol. P The foure Patriarches are created and elected by the Metropolitans of the Prouinces, who aboue all other things take great care to elect him, who is amongst them, the maturest in yeares, wisedome, and holinesse.*

P Lib. 4. c. 36.



*Desc. Sar.  
de rel. Mosc.*

*Gagninus.* ¶ All the Metropolitans of the Ruthenians and Moscouites haue their authoritie from the Patriarch of Constantinople, and in the beginning the Metropolitan was elected and chosen by the iudgment and consent of the Bishops and Abbots, and of all the spirituall orders, but now the great Duke of Moscouia hath this authority.

*Cosm. li. 10.  
cap. 14.*

*Theuet.* ¶ Within the Iland of Gezert doth the Patriarch of the sect of the Nestorians make his residence: And also, there the chiefeſt Biſhoppe resideth; being ordained to giue Orders of Priesthood and Ministerie, according to the Perswasion and Custome of the Nestorians.

#### THE SOUTH CHVRCH.

*cap. 34.*

*Luarez.* ¶ The Patriarch of the great *Negus*, who is ouer all *Æthiopia* is called *Abuna*, without whom there is none found which hath authority to make Priests but by him alone.

#### THE REFORMED CHVRCH.

*Treatise of  
th. Church  
cap. 11.*

*Monsieur du Pleſſis.* ¶ If our aduersaries aske vs, what was the vocation of those first Ministers, which vndertooke the Reformation of the Church in these last dayes: we wil answere that it is the very same vocation and succession, whereof they bragge: But that vocation which they abuse, our men haue well vsed: And to the vaine succession, which they so much stand vpon, wee haue added the succession of true doctrine, without the which

which all succession is but continuance of abuse, and a vaine title.

For *Iohn Hus, Luther, Zuinglius, Oecolampadius, Bucer, Capito, Martyr*, and others, out of whose schoole the Ministers are come forth, were Priests, Curates, and Doctors in Diuinitie. I forbear to speake of Archbishops, Bishops and Cardinals in Germany, England, Italy and Fraunce.

THE LATIN CHVRCH.

**T**He Canon *Renouantes*.<sup>u</sup> Renuing the auncient priuiledges of the Patriarchall Seates, we doe ordaine that after the Romane Church (which by the disposing of God obtaineth the principalitie of the ordinarie power and authority ouer al the rest, as a Mother and Mistresse of all the faithfull Children of Christ): that of Constantinople haue the first place: that of *Alexandria* the second: that of *Antiochia* the third: and that of Ierusalem the fourth: reseruing for each one her proper dignitie: in such sort, that after that their Prelates haue receiued the Pall or Robe, of x the Bishoppe of Rome, (the which is the liuery of the plenitude of the Pontificall Office) and made vnto him the Oath of obedience and fidelity: they likewise haue license to giue the foresaid Pall to their Suffragans, receiuing of them the Canonically profession, and taking of them promise of obedience to the Church of Rome.

<sup>u</sup> De Priu. tit. 33.23.

x Pallium.

ANNOTATION.

**T**He question is not here, to know in what part of Christendome, the true succession and Ordination is to bee



found, and which is the Church that hath it not. This cannot bee found out by the Tradition of the Churches, and the greater number thereof: for every one severally doth condemne in generall and in particular all the rest. It is sufficient to know, whether they beleue, that it is necessary for Bishops and Priests, to take their ordination from one head or cheefe whosoever he be. It may be gathered out of the Authors afore alleadged, that they doe thinke that the Apostles hauing left Successors behind them in all parts and quarters, those Successors had power to ordaine Bishops: Neuerthelesse for order sake, the Church hath giuen particular charge and authoritie to the Patriarkes and Metropolitanes to ordaine other Bishops. Also the Bishops of Constantinople, Ierusalem, Antiochia, Alexandria, and others haue equall authoritie every one in his owne quarter, and they are installed into their charges by those of their quarter without incroaching one vpon another.

Also those of the Clergie of England haue their ordinaie and lawfull ordination: for if the Church of England did voluntarily submit it selfe to receiue Ordination and Confirmation from the Church of Rome, she might challenge her auncient right. Touching the Pastors and Euangelicall Doctors of other places, the Romane Catholikes doe thinke them as much, or rather more, intruded without vocation, seeing that Luther and Zuinglius themselves, and others were no Bishops, and consequently excluded by their Canons from the power to ordaine. But the answer is, that indeed a Priest alone, as a Priest, cannot ordaine, but a Priest authorised by a companie of Priests, may: for he hath the place and power of the body of the Presbetry. If a companie of Priests cannot make a Priest a Bishop, the Pope could not be a lawfull Bishop  
of

of Rome: for he is not made Bishop of Rome, but by Priests and Cardinall Deacons, that is to say, the principallest of the Church of Rome; it followeth therefore,

That Ordination dependeth not vpon an vniuersall head, but onely vpon the Patriarkes or Metropolitanes of euery place.

QUESTION. XXXIIII.

Whether Priests and Deacons may marry, as well by Gods law, as by Ecclesiasticall law.

THE EAST CHVRCHES.



*Huet.* y The Priests in *India* are married, and neuerthelesse cease not to execute their duties and offices.

*Li. 10. c. 15.*

*Item.* z The Priests of the *Armenians* are married, as all the rest of the East

*Li. 8. ca. 15.*

Countreyes.

*Item.* a No man is made Deacon in *Moscouia*, that is not married: neuerthelesse he is not permitted to marry twise, and he that marieth twise, remaineth amongst the Lay people: and he that remaineth continent, although he cannot sacrifice by reason of age, yet doth he assist at the Sacrifice.

*Li. 4. ca. 2.*

*Vilam.* b In *Syria* the Priests are married as in *Greece*, in brieft they doe imitate very neare the vse and customes of the Grecians.

*Li. 2. ca. 22.*

*Scarga.* c The *Russians* and *Moscouites* admit no man to be Priest, that hath not a wife.

*De uno p. lib. 2. cap. 12.*

*Theuet.*



<sup>d</sup> Lib. 7. ca 3.

*Thenet.* <sup>d</sup> In *Cyprus* the Bishops haue in all ages bin married, as well as the Priests.

## THE SOVTH CHVRCH.

<sup>e</sup> *Dam. à  
Goes de mor.  
Aethiop.*

**Z** *Aga Episcopus.* <sup>e</sup> The reason why Priests are married with vs, is because that Saint *Paul* thought it better both for the Clergie and Laitie to marrie then to burne. He himselfe saith, that a Bishop ought to be the husband of one wife, irreprehensible and sober: and the Deacons likewise.

*Item.* The Bishops and Priests cannot marry twise, vnlesse the Patriarke will dispence with them.

<sup>f</sup> Cap 26.

*Aluares.* <sup>f</sup> It was demaunded of me (in the presence of *Prester-Iohn*) wherefore we doe not obserue the Statutes of the holy Councell of *Nice*, seeing therein it was ordained that Priests should marrie: *and a little after hee saith thus.* Besides his Maiesty caused me to speake more concerning the marriages of Priests, asking me if it was euer knowen that the Apostles were married. Wherevnto I answered, that I remembred not that euer they married any woman, after that they were called by Iesus Christ: and although that Saint *Peter* had a daughter, that was before such time as he was of the number of the Apostles: but they told me, that their bookes did commaund that they should marry, the which expressly Saint *Peter* had in charge.

## THE REFORMED CHVRCH.

<sup>g</sup> Art. 7.

**T** *He Confession of England.* <sup>g</sup> We say that marriage is holy and honourable, in all kind of people, and each

each estate : and as Saint Chrysostome saith, that it is lawfull for a married man to mount vp to the Episcopall Chaire.

THE LATIN CHURCH.

Pope Lucius. <sup>h</sup> Let such Ministers, Priests and Deacons of the Altar be chosen, for the seruices of the Lord, as obserue and keepe continency.

<sup>h</sup> Dist. 81.  
Ministri.

ANNOTATION.

**T**He Latines do note aboue all the rest, that the Christians of the East South and North, are contrary to them in this point, as well as the Protestants. The vulgar thinke that there is no other difference. The foresaid people notwithstanding doe differ from the Protestants in this one point, that is to say, that they neuer receiue or admit any into the gouernment of the Chrurch, but onely those men that are married. This hath bene practised in all ages, peradventure the Church hath had respect to that which S. Paul saith, that a wise Bishop must gouerne well his owne family, so that they would haue none but aged and approued men. And whereas they admit not them that are twise married, it is because they want not conuenient and fit men for that charge, vnto the which the most continent are preferred: one may therefore say,

That Church men may marry both by Diuine law, and by Ecclesiastical law, but cannot marie twise, and continue in their office without dispensation.

C c

QUEST.



## QUESTION. XXXV.

*Whether there be more then three Orders in the Church, that is to say, Bishops, Priests, and Deacons.*

## THE EAST CHVRCH.

*i De heres.  
lib. 13.*



*Alphonſus de Caſtro.* <sup>i</sup> The Grecians (as *Guido* ſaith) beſides the ſacred orders admit not any inferior orders, but only Readers, and they ſay that the other, that is to ſay, *exorcists Porters, & acoluthytes*, ought not to be accounted amongſt the orders.

*Idem.* The Armenians acknowledge but three orders, that is to ſay, Bishops, Priests and Deacons.

## THE SOUTH CHVRCH.

*k cap. 34.*

*Aluarez.* <sup>k</sup> There aſſembled a great multitude of people to receiue impoſition of hands of the *Abuna*, (for no other but he could giue them orders,) the ſaid *Abuna* made an exhortation vnto them, in the forme of a Sermon, then he cauſed the to paſſe through a tent wherein he was, and made euery one of them read on a booke, and if they could read, he cauſed them to paſſe on further, and vpon thoſe that were examined, and were found capable, he impoſed hiſ hands, and they were ordained Deacons.

## THE REFORMED CHVRCH.

*1 Art. 20.*

*The Confession of the Frenchmen.* <sup>1</sup> As touching the true Church, we doe beleue that it ought to bee gouer-

gouerned according to the policie, which our Lord Iesus Christ hath established: that is to say, that there be Pastors, Elders, and Deacons, to the end that puritie of Doctrine may haue his full scope and course, that vices may be corrected, and repressed, and that the poore and all that are afflicted may be succoured.

T H E L A T I N C H U R C H.

**I** *Sidorus.* <sup>m</sup> All those that serue in Christ his Church, are called generally Clerkes; whose names and degrees are these: the Doore-keeper, Psalmist, Lector, Exorcist, Acolythit, Sub-deacon, Deacon, Priest, and Bishop. And the orders of Bishops are fower, to wit, Patriarchs, Archbishops, Metropolitans, and Bishops.

<sup>m</sup> Dist 21.  
Cleros.

A N N O T A T I O N.

**F**irst, The Church is composed of Clerkes, so called of the word Cleros, which signifieth heritage, because that they are after a speciall fashion, dedicated to the seruice of God; and of the Laickes, that is to say, those of the Common people, so called, because that they are the greatest part thereof. Of Clerkes some are Bishoppes, that is to say, Superintendints, others Priests, that is to say, Elders, others Deacons, that is to say Dispensers.

Secondly, there are five degrees of Bishoppes., according to the five sorts of assemblies or resortes. The Parson or Curat which resideth in Parishes ( for so were the particular Churches in times past <sup>n</sup> called, yea the greatest. ) The Bishops of the Diocesses, gouerning the Presbiterie, or the Senate of

<sup>n</sup> Euseb. l. 2.  
c p. 1.



o In Epist. ad  
Tit. cap. I. &  
ad Enagr.

the Diocesse. The *Metropolitans* in the *Provinciall Synods*, the *Patriarches* in the *Synods of nations*, and the *Oecumenicke* or *generall* (as they call the *Bishoppe of Constantinople* at this day) which ought to *preside* or *rule* in *generall Synods*. The *Bishoppe* being considered without *Iurisdiction*, is by *Diuine Law*: Let all things be done in order, saith *S. Paul*. If he be considered with *Iurisdiction*, and out of assembly, he is by *positiue law*. Let the *Bishops* know (saith *Saint<sup>o</sup> Ierome*) that they are greater then the *Priests*, more by the *custome* of the *Church* then by *Diuine institution*. This word *More* sheweth that he acknowledged a certaine *Diuine* *authoritie* in them: Therefore the *Bishoppes* in the charge of *ruling* or *gouerning*, are *successors* of the *Apostles* and *E-uangelists*: For after them this charge fel to the most ancient *Pastor* of euery *Church*: One may gather by all likelyhood that it is of such *Bishoppes*, which is spoken in the *Apocalyps*: Write to the *Angell of Ephesus*: Write to the *Angell of Pergamus*, but by and by afterwards a man holdeth it better, that, *Non ætas sed meritum faceret Episcopum*.

The second sort of *Clerkes* are the *Elders*, whereof some are *Preachers* and *Doctores*, and doe all that which the *Bishop* doth excepta *Ordinatione*.

p Ign. Epist.  
q Dion. eccl.  
Hier. cap. 5.

The others doe teach the *rudiments* or *principles* of *religion*, but not in *publicke*, *Sine p Episcopo*: which if they be found fit to doe, they are called q *Liturgij*, and haue power to administer the *Sacraments*, hauing sufficient *instructions*, contained in the *Formularies* of the *Church*. These *Elders* are called *Papes* in *Greece*: The *Russians* haue few *Preachers* but onely these r *Papes*. They are very profitable and necessary for little *Churches*, and for the meaner sort of people, which get more instruction from a simple *Catheshisme*, then

r Theuet. 19.  
12.



then from a learned Sermon. They finde many men capable of this office, and use to chuse those that are good and approved people, and which are no charge to the Church.

In Æthiope (saith<sup>r</sup> Theuet) the Priests after that they haue said Diuine seruice, doe goe to worke to get their liuing, seeing that the Reuenues which they haue, are not sufficient, to nourish them and their Familie: For they giue not such Donations to the Church there, as they doe in these quarters. Of these Priests the Nouuelle 123. maketh mention: We permit not that any Priest be made, which is not fiue and thirtie yeares of age. And S. Paul<sup>r</sup> saith, The Priests that rule well, are worthy of double honour, especially they which labour in the word and Doctrine.

Lib. 2. c. 14.

Tim. 5. 17.

The third sort of Clerkes are the Deacons, their office is to serue at the Tables or Altars: as well in the receiuing of the gifts or offerings, as in the celebration of the Liturgie.

Fourthly, the Laickes doe also employ themselues in Ecclesiasticall affaires; Princes themselues doe rule ouer the Clergie of their Dominions. The Elders of the people were in times past Counsellors to the Bishops. Saint Ambrose thinkes it not good, that men should loose any benefit of time. Those of the Clergie haue since that cast away this precept altogether: The Laickes which serue in the Church, are the Sub-Deacons, Readers, Singers, Porters, Acolytes, Labourers, and Diaconisses.

These according to the Councell of Nice ought not to bee accounted amongst the Clerkes. There were no Monkes in times past. As concerning the office of Sub-Deacons, Lecturers, &c. they haue beene in seuerall times and places established in a formall office, yea and that with ceremonie:



*Neuerthelesse (and yet this is the question, whereof Diuines doe here dispute) the Catholike Church doth beleue,*

That these little Offices are not Sacramentall, that is to say, neyther by Diuine nor Apostolike institution.

### QUESTION. XXXVI.

*Whether there be an indeleble or perpetuall Character imprinted in the soules of Clerkes, that doth restraîne them from becomming Lay-men againe.*

#### THE EAST CHVRCHES.

*Defc. Sar.*



*Agnin.* " If any Priest that is a Widdower, doe marry with another woman which is at liberty, he is depriued of his charge, and must not communicate with the Clergie.

#### THE SOUTH CHVRCH.

*x Defc. Actb.*

**A** *Luarez.* \* If it happen that a married Priest doe accompany with another woman, he shall be prohibited to enter into the Church ( because that the Lay-people, enter not within, or doe not enter within the Closset, where the Clerkes be) and shall not participate of their Reuenues. This I know to be true, because that I saw one which was called before the Patriarch for being found a bedde with a woman, the which he could not denie, and confessed the same in my presence; for punishment whereof hee was forbidden to carry anie more the Crosse in his hand, and condemned to take vpon

upon him the estate of a secular man. Moreouer, If a Priest that is a widdower doe happen to marrie with a woman (that is to say, without dispensation, as *Zaga* sayth) he must remaine amongst the Lay people.

*Alphonfus de Castro.* y The Armenians doe hold that in the Sacrament of orders there is no grace bestowed, which they hold likewise of the rest of the Sacraments.

De heres.

THE REFORMED CHVRCH.

The Ecclesiasticall Discipline of the Frenchmen. z The Ministers shall be deposed and degraded that teach false doctrine, if after that they haue beene sufficiently aduertised, they doe not desist.

Cap. I.

THE LATINE CHVRCH.

The Councell of Trent. a Forasmuch as in this Sacrament of orders, is imprinted a Character which cannot be defaced, raised out, or taken away, as in Baptisme, and in Confirmation: The holy Councell hath iust occasion to reiect as damnable, the opinion of those which say, that Priests haue a power which endureth onely for a time, and that they may retire backe againe into their first estate and condition of Lay people.

Seff. 7. ca. 4.

ANNOTATION.

This before spoken, sheweth the consent of foure Churches, against the Councell of Trent. It is true, that the Grecians in their answer to the Diuines of Wirtemberge doe



doe speake of a Spragis .a Seale, or marke: Socolouius interpreteth it a Character, peradventure willing to perswade men, that the foresaid Churches do hold with the Romane Church, that in the soules of Clerkes, there is an indeleble and perpetuall Character so surely imprinted, that after their death it may be knownen. It appeareth not that they haue this opinion, howsoeuer it be, both they and the Africanes doe hold the opinion, which the Councel of Trent doth call damnable, to wit,

That there is not any such indeleble or perpetuall Character, which hindereth a Clergie man to take againe vpon him the estate of a secular man.

### QUESTION. XXXVII.

Whether that the annointing of the sicke be a Sacrament, and whether the obseruation thereof be now necessary.

#### THE EAST CHVRCH.

<sup>b</sup> Eluc. c. 2.



*Acranus.* <sup>b</sup> The Russians doe say, that the Sacrament of extreme vnction cannot giue any remedie against the staine of sinne, and that *S. Iames* (speaking of vnction) did meane that it was onely to helpe and cure bodily infirmities.

<sup>c</sup> Lib. 2. c. 21.

*Vilamont.* <sup>c</sup> The Grecians doe denie the Sacrament of confirmation, and Extreame Vnction.

#### THE SOUTH CHVRCHES.

<sup>d</sup> Dam. a  
Goes.

**T**He Confession of *Zaga.* <sup>d</sup> It is to be noted, that with vs, confirmation and the *Chrisme*, or the oile of extreame

*treame vñction* are not held for Sacraments, nay they are not in vse, as I see here they are in these parts, according to the custome of the Church of Roine.

*Aluares.* <sup>e</sup> The Abyssins vse neither Chrisme nor oyle of extreame vñction.

<sup>e</sup> Cap. 5.

THE REFORMED CHVRCH.

**T**He Confession of the Swizers. <sup>f</sup> Confirmation and Extreame Vñction are mans inventions, whereof the Church may ridde it selfe without any damage: and we haue them not in our Churches.

<sup>f</sup> Cap. 19.

THE LATINE CHVRCH.

**T**He Councell of Trent. <sup>g</sup> This holy Vñction or anointing of the sicke was instituted by our Lord Iesus Christ, as a true and proper Sacrament of the newe Testament. The vertue of this Sacrament is the grace of the holy Ghost: the vñction whereof serues to wipe out the guilt of sinne, if there be any as yet to purge.

<sup>g</sup> Sess. 4. c. 1.

ANNO T A T I O N.

**S**aint Iames commaundeth to annoint the sicke: <sup>z</sup> and to pray for them, and addeth, that praier by faith bringeth health and remission of sinnes. Here is a difference betwene the Romane Catholike Church and the reformed Church. The Churches of Affrica and Asia which doe vse it, are manifestly on the Protestants part. As touching the Greeke Church, those that haue trauelled those parts doe protest un-

cap. 5. 5.



to us, that this unction or anointing is not also in use there. Neuerthelesse Ieremie writeth, that they hold it untill this present time as a Mystery: It is peraduenture likely that the use of oyle hath beene deliuered by some one or other of the Apostles, but it is cleare that it was ordained by S. Iames: it is his Tradition, which since his time hath beene obserued of vs. Those of that Countrey do tell us, that they holde it not necessary, and therefore it is not used, although they holde it as a Mysterie, to fill vp the tale of the seuen holy numbers. Sacranus witnesseth, that in his time ( which is but a hundred yeares since ) the Moscovites, and consequently the Grecians did beleue, that this oyle was onely to heale diseases. But because that Ieremie sayth, that it serueth for the body and the soule, and alleadgeth for it the very text of Saint Iames, one may easily reconcile that place in saying, that the unction properly regardeth corporall diseases: Neuerthelesse consequently it was a marke of remission, because that God giueth not the one without the other. And therefore a man may by this which hath beene spoken gather, that the meaning of the Church is,

That the annointing of the sicke is one of the seuen Mysteries: Neuerthelesse the use thereof is not at this time necessary, in regard that the same was purposely Instituted for the miraculous healing of Diseases.

QUEST.

QUESTION. XXXVIII.

*Whether there be seven Mysteries in the Church, and whether that two of them may be called Sacraments.*

THE EAST CHVRCHES.

**I***eremie.* y In the Catholike Church of the Orthodox Christians, there are seven Mysteries or Celebrations: that is to say, Baptisme, the annointing with holy oyle, the holy Communion, imposition of hands, marriage, repentance, and holy oyle.

y i. Resp. Conf  
Ansb. cap. 7.

THE SOUTH CHVRCH.

**T***He confession of Zaga.* z It is to be noted, that with vs Confirmation and Chrisme, or the oyle of extreame vnction, are not holden for Sacraments.

z Dam. 2  
Goës.

THE LATIN CHVRCH.

**T***He councell of Trent.* a If any man say, that the Sacraments of the new law haue not beene all instituted by our Lord Iesus Christ, or that there are more or lesse then seven: that is to say, Baptisme, Confirmation, Eucharist, Penance, Extreame Vnction, Orders, and Marriage, or that any one of them is not truely and properly a Sacrament, Let him be accursed.

a Sess. 7. ca. 1



## THE REFORMED CHVRCH.

<sup>b</sup> Art. II.  
§ 1.

**T**He confession of England. <sup>b</sup> We doe acknowledge two Sacraments, which ought to be called by that name, that is to say, Baptisme and the Eucharist.

## ANNO TATION.

**H**ere is a question concerning the wordes Sacrament and Mysterie. As touching the word Sacrament, noe Christian Nation is holden to use it: for it is grounded neither upon Diuine law, nor Ecclesiasticall Catholicke law. The word is Latine, and the Catholike Church neuer speaketh Latine, but onely Greeke in the vniuersall Councils. If therefore the Protestants will call none Sacraments, but Baptisme and the Eucharist, they doe nothing either against God, or against the Church. But these two Ceremonies are by them esteemed so holy, and so authentickall, and to haue such prerogatiues, that they thinke it meete and reasonable to cal them by some peculiar name: first because that they are common to all those of the Church: secondly, because that they haue a visible substance or matter, ordained by Iesus Christ: and thirdly, because that the holy Scripture doth attribute very much vnto them.

But some will say, the Protestants are contrarie to the East Church, both in the name and in the thing it selfe: for that Church beleueth that there are seuen Mysteries. Here is to be noted, that as concerning the word Mysterie, the Protestants haue not as yet put it in vse, and haue not defined what that is, which may be called Mysterie. That word with them is further extended then the word Sacrament: and which

which is yet more, they confesse that the word Sacrament may be taken more largely, and they protest, that they will neuer be superstitious about words. Chemnitius saith, that it was neuer yet stood upon, but that absolution of Penitents might be called a Sacrament. Calvin saith, that Imposition of hands in anie Ordination, may be called a Sacrament. And the Apo'logie of the Confession of Ausburg saith the verie same. Confirmation is commaunded in the Canons of the English Church: and Calvin desireth that it might be vsed and practised. The Anointing or Vnction of the sicke is likewise a Sacrament, yea even at this time, as Monsieur de Moulin<sup>b</sup> saith: for the reason wherefore it is not vsed, is, because that men see not the effects of those daies. As concerning Marriage, if it be likewise taken simplie, they neuer call it a Sacrament: It is common both to the Iewes, Turkes, and Pagans; but if one speake of the marriage of Christians, considered as it is contracted, and blessed in the face of the Church, it may be called, as the Patriarch Ieremie calleth it, a Myserie or a Mysterious action, and a holy celebration. And if all, or the most part of Ecclesiasticall actions may bee called Sacraments, then more properlie may they by them be called Myseries: for although that the word of God in it selfe be also called a Myserie, yet more particularly when it is employed in some holy action. The Churches of Affrica hold not for Sacraments, neither the Chrisme nor the oile of Extreame Vnction, as Zaga-Labo one of their owne Bishops and Aluares, who dwelt many yeares in Æthiope, doe witness. These men are more credible then Titelman, and such like, who neuer were there. Peradventure the Abyssins would expound them according to the beleefe of them of the East: but seeing that here is nothing controuerted but

<sup>b</sup> In his answer to the demands.



*words, it will be no inconuenience to make this conclusion,*


That there are seuen celebrations in the Church, the which are called mysteries; and two principall<sup>b</sup> which may be called Sacraments.

ὁ κυρία μυσ-  
τήρια.

### QUESTION. XXXIX.

*Whether it be lawfull or needfull to pray for the Saints which are in Paradise.*

#### THE EAST CHVRCH.

 *Iturgia S. Basiliij.* Lord haue mercy vpon vs, remember the Saints which haue pleased thee from the beginning : our holy Fathers, the Patriarkes, Prophets, Apostles, Martyrs, Confessors, Euangelists, Preachers, and all the righteous which are dead in the Faith, & especially the holy blessed and euer-Virgine *Marie*, Saint *Iohn Baptist*, and Saint *Stephan* the Protomartyr.

#### THE SOUTH CHVRCH.

**T** *He Liturgie of Cyrill of Alexandria.* O Lord, haue pittie vpon our Fathers and Brethren, whose soules thou hast receiued: giue them rest, call to remembrance our holy Fathers the Patriarkes, Prophets, Apostles, and aboue all the rest the holy and glorious Virgine *Marie*, Saint *Iohn Baptist*, and Saint *Stephan*. Graunt (O Lord) that the of soules them all may rest and repose in the bosome of our holy Fathers, *Abraham*, *Isack* and *Iacob*, graunt that their soules may inhabite and dwell

dwell in a greene place by the waters of Comfort in the Paradise of pleasure, from whence griefe, heauinesse, and sighings are chased away. Raise their bodies in the day which thou hast ordained according to thy true promises, which cannot faile.

THE LATIN CHVRCH.

**B***ellarmino.* <sup>c</sup> The first question is, whether the soules of the faithfull separated from their bodies (and such as haue no need of Purgatorie) are admitted to enioy the felicitie which consisteth in the cleere vision of God. This hath beene the opinion of auncient and moderne heretickes, that they are reserued vntill the last day in some secret receptacle, where they see not God, and are not blessed, but in hope. *Tertullian* affirmed it first: *Vigilantius* followed him: *Guido* attributeth the same to the *Armenians*. The *Grecians* held it in the Councell of *Florence*. *Luther* holdeth the very same error, and *Caluin* <sup>d</sup> also, who bringeth no arguments to proue it.

<sup>c</sup> *De Sanct. Beat.*

<sup>d</sup> *Instit. l. 4. 20*

THE REFORMED CHVRCH.

**T***he Councell of Wittenberge.* <sup>c</sup> The State is all one of a *Saint* which is at rest in Christ, and a faithfull man that dieth, for he that dieth in the Faith is a *Saint*. We doe thinke it a thing agreeable to a godly soule to make an honest mention of his Elders departed in the faith. Charitie requireth that we wish and desire to the dead all tranquillitie and felicitie in Christ. But there is  
no

<sup>c</sup> *Cha. 24. De mem. Def.*



no testimonie in the Propheticall and Apostolicall doctrine, that the dead are helped by Prayers, Watchings and Merits, or that they obtaine in heauen a greater felicitie thereby.

### ANNOTATION.

f L. 2. ch. 21.

s Anaph. D.  
Basil.

**B**ellarmino telleth vs, that the Churches of Greece and Armenia doe beleue, that vntill the day of Iudgement, the Saints doe not enioy that perfect felicitie, which is called the vision or sight of God. They thinke (saith<sup>f</sup> Villamont) that there are none there but the Virgine Marie, and (peradventure) the good thiefe. And that the rest are in certaine Chambers, where the Angels wont to visite them: They would say lodgings, whereof our Sauiour speaketh. In my Fathers house are many mansions. The Africanes doe beleue the same, as may be gathered by their Liturgie. Bellarmine attributeth the same to Caluin. As for the Syrians, their errors (saith Villamont) are not so great as thes of the Grecians: for they beleue that the righteous are in Paradise, and the wicked in hell, and that in praying for the dead, their paines are diminished, albeit there is no place to purge soules; the Anaphore of the Syrians, s<sup>s</sup> saith thus: O Lord, Creatour of soule and body, remember those that are departed out of this world, refresh them in thy Tabernacle: passe them thither from horrible lodgings, draw them out of darkenesse and dolour. In like maner the opinion of the Apostolicke Churches, is contrarie both to the R<sup>o</sup>mane Catholickes and to the Protestants (but it is a curious question.) For they hold,

That the Saints which are in Heauen, doe not enioy the

the vision or sight of God, vntill the last day, and that we ought to pray for them, that is request that God would put them in a cleere place, or that hee would keepe them if they are his owne, or that he would raise them in the last day, or that hee would pardon them at the day of the<sup>h</sup> Resurrection.

<sup>h</sup>1. Mach. 12

Q V E S T I O N. XL.

*Whether the Saints doe vnderstand, or see by reason of the vision or sight of God, or by any other meanes, the Prayers and affaires of those that are vpon the earth, and whether it be lawfull for them of this world, to recommend themselves to their Prayers.*

T H E E A S T C H V R C H E S.



*Eremie Patriarch Generall.* <sup>i</sup>Inuocation agreeth properly to God alone, and appertaineth to him, both chiefly, and very peculiarly. But that which is done to the Saints, is not properly due to them, but (if it may be so said) rather by accident and grace: for neither *Peter* nor *Paul* vnderstand nor heare those that call vpon them, but it is *ἡ χάρις*, the spirit of Charitie that is in them: according to that which was spoken by the Lord, *I will be with you vntill the consummation of the world.*

11. Resp. c. 21

T H E S O V T H C H V R C H.

**T***He Liturgie of the Ethiopians.* Reioyce O Lady, for we will pray for thy health: O Virgin at all times,  
E e mother



mother of God and of Christ, carrie vp our praiers on high, vnto the eares of thy sonne, to the end that our sinnes may be pardoned. Reioyce O Lady, for thou hast brought forth vnto vs the true light, Iesus Christ: Pray for vs vnto him, to the end that he may haue pittie vpon our soules; O thou good Minister S. *Paul* the healer of Diseases, which hast receiued the Crown, pray for vs, that our soules may bee deliuered through the multitude of the mercies of Iesus Christ.

THE LATINE CHVRCH.

*k* Sess. 9.  
Decr. 2.

**T**He councell of Trent. *k* The holy Councell dooth commaund all Bishoppes, and all others who haue charge to teach, that they instruct the faithfull, concerning the intercession and Inuocation of Saints; teaching them that the Saints doe offer their prayers to God for men: and that it is a thing both good and profitable to call vpon them humbly, and to haue our refuge to their prayer s.

THE REFORMED CHVRCH.

*l* Of the In-  
uocation of  
Saints.

**T**He Apologie of the confession of *Ausburg*. *l* We doe confesse that the Angels doe pray for vs, yea euen in particular, as in in *Zacharie*, cap. i. The Angell praied thus: O Lord of Hosts, how long wilt thou be vnmercifull to Ierusalem?

*m* Ad Lange  
um.

*Melancton*. *m* If we must needes retaine some intercession by reason of the Custome receiued, albeit that the same be dangerous: neuerthelesse it would be determined: whether it ought to be constituted in that forme

forme, which is in the ancient prayers of the Church, where Inuocation is made to God, and not to Saints: and yet there is mention made of some intercession, for it is certaine that the Saints in heauen doe pray for the Church in generall, as godly men doe in this world.

*The confession of VVittenberg.* <sup>n</sup> The Angels doe pray to God for vs in some sort; But for all the Prayers of the Saints which are in heauen, we must not take occasion thereby to call vpon the Saints: for in the holy Scripture there is neyther commandement nor example thereof. And seeing that it is necessary, that he that is called vpon should be a searcher of the hart, the saints ought not to be called vpon.

<sup>n</sup> De inuoc.  
cap. 23.

ANNOTATION.

**B**Ehold here two questions: the one concerning faith or beleefe, the other concerning the practise of the Church.

First, A man may demand, whether the Saints doe understand our praiers? The Romane Catholik Church doth answer, that they understand them in the vision or sight of God, as in a glasse. The beleefe of the East Church is contrary, which saith, that the Saints doe not understand anie thing at all: and indeede, as it hath beene said in the precedent question, they beleene not that the Saints doe enioy perfect felicity in the vision of God. But rather they hold with the Reformed Churches, which doe abhorre this Inuocation of Saints, especially because the Church of Rome doth attribute vnto them, that which appertaineth to God, and which God neuer communicated to any creature whatsoever, to wit, to haue an habituall knowledge of the thoughts of men: for



o De cura  
pro mort.

if any Prophet hath had by reuelation any knowledge, the same was by an extraordinarie dispensation. S. o Augustine saith, that if the Saints haue any care of the liuing, it is euen as the liuing haue care of them, to wit, the one not ha- uing any particular knowledge of the estate of the other.

Secondly, The other question is, to know whether it be law- full for a man to recommend himselfe to the praiers of the Saints. Here they commit three Logomachies: The first is in the word to Inuocate or Inuocation, which sound so ill in the eares of the Protestants, that they therfore doe abhorre all other Christians. Ieremie Bishoppe of Constantinople, auoucheth, that this word is improper: It rests onely then to finde out a word more pleasing and fit.

Well then thus it must be, to recommend a mans selfe to the praiers of Saints, is to attribute vnto them some diuine matter; but on the contrarie side it confesseth them to bee creatures, subiect to the Creator, nay it is to debase them, when a man doth desire them to pray for him, which is as much as to endeuour to stirre vp their piety and charity.

The second Logomachia is in the word Intercessor, which they vse for want of another, to signifie him that pray- eth for another. Bellarmine himselfe confesseth, that Iesus Christ is the onely Intercessor, and therefore if the Saints are heard, it is by reason of Iesus Christ the Intercessor, as well for the liuing as for the dead. In like maner, the Saints dead and liuing are in the same ranke, and the Saints depar- ted are Intercessors vnto Iesus Christ himselfe for the liuing.

The third variancc in words is, in that the Grecians and the Latins doe pray thus, Saint Peter helpe vs, our Lady haue pittie vpon vs vs. Bellarmine saith that this is, as if one should

should say, Saint Peter helpe vs through thy prayers: but the Protestants would that men should speake plainly, and they are as farre from receiuing these tearmes, as the Latines are little disposed to correct their Howers, or the Grecians their Horologe, (for so they call their bookes of prayers). It appcareth not that the Æthiopians use this manner of speech: yea Hondius in his Cosmographicall Cart or Map, saith that they do in no wise call vpon the Saints. Aluares neither saith not that they doe, which he would hardly haue forgotten, if it had bene so: so that if they haue no other inuocation, but that which is found in their Liturgie, a man may thinke that these are rather Apostrophes and Proso-popæaes, to stirre them vp to deuotion, then true inuocations: as also the Protestants doe sing with the Psalmist,

Prayse God yee Angels of great power, yee Angels of God, which doe all that he commaundeth, as soone as you heare his voice. As for other matters, two things are obiected against this inuocation or exhortation of Saints practised by the Grecians, Armenians, & other of the East: the one, that it is an idle & unprofitable interpellation, seeing that the Saints vnderstand not at all those that pray vnto the. Whereunto they aunswere, that the spirit of Charitie, which they haue, vnderstandeth the Prayers, and knoweth the thoughts of men, and that this spirit was promised them vntill the end of the world: It seemes that by this word *χαρις* which they use, they meane the holy Ghost, dwelling in the faithfull: for the Patriarch Gennade taketh it in this sense, in that place of Scripture which wee haue alleadged in the Preface of this Treatise, where it is said, that all the Apostles had one selfe same teacher, to wit, *χαρις θεῦ*. So that the opinion of the Grecians should be this, that it is good to recommend



our soules to the prayers of Saints, because that the holy Ghost which dwelleth in them, and which understandeth the prayers of them that are liuing, doth moue the Saints to pray for them. The other obiection is, that there is no commaundment of God to recommend a mans selfe to the Prayers of the dead. They answered, that God commanded the friends of Iob, to goe vnto Iob to pray him, to pray to God for them, and that there is no impediment, why a man may not doe the like to the Saints that are dead. The greatest argument herein, is the custome receiued from antiquitie in the Catholike Church. The intention or meaning thereof now a dayes is,

That the Saints doe not vnderstand the Prayers of the liuing, neuerthelesse it is lawfull for vs to recommend our selues to their Prayers, because that the holy Ghost, the spirit of Charitie, which dwelleth in them, doth induce them to pray for the liuing, either in generall, or in particular for those that recommend themselves to their prayers.

### QUESTION. XLI.

*Whether those that haue beene Canonized by the Pope, are truly Saints.*

### THE EAST CHVRCH.



*Henet. P* As concerning the Saints of the Latin Church, which we reuerence, the *Indians* acknowledge none of them, except the Apostles and Prophets, nor the *Grecians* and *Iauians* likewise.

*Idem.*

*Idem.* ¶ The Grecians do keepe holy the Feastiual daies of Saints as well as we, not for that they acknowledge those which the Latins and the Church of Rome doth reuerence.

*Sacranus.* ¶ They speake ill of the Saints of the Catholike Church, and faith, vnder the Roman obedience.

*Gagninus.* They reiect the Saints of the Church of Rome, and doe hold them for great Heretickes.

¶ Lib. 18. 10

¶ De vel. mofc

THE SOUTH CHVRCH.

*Theuet.* ¶ The Abyssins doe acknowledge but verie few of our Saints Honored in our Church, except *Catherine*, by reason that her body is in Mount *Sinai*, Saint *Anthonie* an Egyptian, and *S. Helen*: except also the Virgin *Marie*, whose name is acknowledged throughout the vniuersall world.

¶ Lib. 10. 15.

THE REFORMED CHVRCH.

*Hemnitius.* ¶ Those of the Church of Rome doe worship many Saints, which neuer liued, as *George*, *Christopher*, and *Catharine*. This saying hath been vsed in the Church of Rome, *that in earth men doe worship the reliques of many, whose soules doe burne in hell.*

¶ De ven. Sanct.

They are worthy of the hate of al good men, though there were no other reason but this, that they haue depraued by their fables, the Histories of the liues and deaths of the Saints, which doubtlesse were very full of true doctrine and consolation.

The



## THE LATIN CHURCH.

<sup>u</sup> Derel. &  
Uch.

**T**He *Glosse of the Canon Gloriosus.* <sup>u</sup> The Pope alone hath power, not onely to extoll some amongst the Saints, but also to Canonise them: first because it is one of the greatest matters that can bee propounded amongst Christians: Secondly, because miracles are attributed vnto faith: Thirdly, because that if it appertaineth vnto the Pope, to determine those things that are doubtfull in the Scripture, then by farre greater reason ought he to iudge of holinesse: Fourthly, to the end that the people should not be deceiued through the simplicity of many Bishoppes: and fiftly, to the end there should not be an infinite number of Saints, least that thereby deuotion should grow cold.

## ANNO TATION.

\* Bellar. de  
Sanct. beat.  
lib. I. cap. 18.

**I**T is a thing confessed, that particular Churches may erre, namely in the Canonizing of <sup>x</sup> Saints: and by tradition of the Catholike Church: the Church of Rome ought to bee held for a particular Church. This aboue written doth shew that the most part of Christians doe not hold for Saints those which the Pope hath canonized. If any man say that the Church cannot erre: I will answere, that from thence it followeth, that it cannot be, that she can undertake to Canonize them, whom she neuer did while they were in their bodies. The Church cannot make a new article of Faith. Pope Leo the third (saith Bellarmine) was the first which Canonized Saints; before they were honoured by custome, and not by law: the same is retained as yet in the East Countries, where

where they name none Saints, but those auncients which liued about a thousand years agoe; there are none in those Churches which thinke themselves able to know, who those be whom God hath chosen. Not because that none ought to hold for saints, those whose holinesse the ancient Church did acknowledge: it would be worse to doubt it, then dangerous to beleene it charitably. That which induceth the Protestants to say that Catherine, George, and Christopher neuer liued, is the falshood of their Legends: Bellarmine confesseth, that they are Apocrypha. They of the East doe beleene, that there was a certaine man named Christopher, but no Giant. They hold likewise that there haue beene a S. Catherine, and a S. George, both very renowned in all the east: But if credible histories doe contradict the Storie of their liues, it may well be said, that they were not, to wit, such as they are imagined to haue beene. To end, seeing that the Churches haue euery one the memorie of the Saints, who haue liued in their Countries: the surest way is, not to condemne them without good and sufficient prooffe: Neuerthelesse it is not an Article of Faith, that they should be al Saints, no nor those neither of the Church of Rome: for all the Churches do beleene,

That those which the Pope Canonizeth, are not vndoubtedly Saints.

¶

QUEST.



## QUESTION. XLII.

*Whether it be lawfull to paint God, to bowe or kneele before Idoles or Images, to bowe the head or uncover it before Churches, Crosses, or Pictures of Saints, or when we take in hand holy Relickes, and the Books of the holy Scripture?*

## THE EAST CHVRCHES.

<sup>y</sup> Lib. 4. ca. 8.

**D**Amascen a Greeke Doct<sup>r</sup>. <sup>y</sup> Who can make an Image of God, who is inuisible, incorporall, and incircumscriptible? It is a great folly and impiety to seeke to giue a shape to him, who is Diuine.

<sup>z</sup> Eluc. ca. 2.

Sacranus. <sup>z</sup> The *Russians* doe abhorre the Images of the *Romane* Catholikes, and doe dishonour them as much as they can.

Cythereus. The *Moscouites* haue no Images in their Churches, but the Pictures of Saint *Nicholas* and the Virgine *Marie*. They handle not the Bookes of the holy Scripture without bowing their bodies many times, in making the signe of the Crosse.

<sup>a</sup> 2. Answer  
to the con-  
fession of  
*Ausburg*.

Jeremie generall Patriarch. <sup>a</sup> None ought to reprehend vs if we incline or bow our selues before the Images of Saints: for we do bow as well before the one as before the other, because that they are made after the Image of God: and Saint *Basile* saith, that the honour of the Image doth ascend vnto the first patterne. And the *Israelites* did kneele round about the Tabernacle, which bore the Image of Celesticall things, and of all the Creation.

The

*THE SOUTH CHVRCHES.*

**A** *Luarez.* <sup>b</sup> Within their Churches are to be seene many ancient remembrances of Saints, which are not vpon the Altars, because it is not their custome: But they haue them within their vestries wrapped vp and mingled with many bookes and Papers, and they neuer bring them forth vnlesse it bee vpon Feastiuall dayes. <sup>b</sup> Cap. ult.

*Idem.* Vpon the walles of their Churches is to bee seene the remembrances of Iesus Christ, our blessed Lady, the Apostles and Prophets: and all those in flat painted pictures, for their is no restauration or mending of them. They will not haue Iesus Christ painted, as he was crucified, saying that no man is worthy to see him in that passion.

*Theuer.* <sup>c</sup> The *Cephalians* doe vse Images, but onely in flat or plaine pictures, after the manner of the *Armenians*, *Georgians*, *Grecians*, and others of the East. <sup>c</sup> Cos. li. 4. cap. 2.

*THE LATIN CHVRCH.*

**T** *He Councell of Trent.* <sup>d</sup> The Images of Iesus Christ, the Virgin *Mary*, mother of God, and other Saints must be had and retained, especially in Churches, and honor and reuerence done vnto them, as appertaineth. <sup>d</sup> Sess. 9. 2.

*Cardinall Bellarmine.* <sup>e</sup> The Images of Christ and of the Saints ought to be worshipped, not onely by accident or improperly: but also in themselves and properly; So, as that they limite and finish the adoration, as considered in themselves, and not onely as they supplie the place of the first patterne. <sup>e</sup> De Imag. cap. 21.



## THE REFORMED CHVRCHES.

f Cap. 4.

**T**He Confession of the Swizers. f Forasmuch as God is an inuisible spirit, and an infinite essence, he cannot be represented by any art or Image: that is the reason, why we doe not sticke to call (with the holy Scripture) the Images of God plaine lies.

g Cap. 17.

*The Confession of Bohemia.* g The Church is also taught that none ought to honour holy men as God, much lesse Images, neither worship them with any honour or affection of Spirit, the which is due onely to God.

## A N N O T A T I O N.

**T**Here are diuers and sundry opinions touching Images. First the Mahometists will haue none at all. Secondly, the Iconomaques do thinke it unlawfull to haue any in their Churches. Epiphanius held this opinion, saying, that it is against the authoritie of holy Scripture, that the Image of a man should hang in a Church, but hee citeth not the place of Scripture: Also the Grecians and Latines doe not beleue that so learned a man did write the Epistle, where the same is found. Thirdly many Protestants now a dayes doe say, that it is not expedient to place Images in Churches, confessing thereby that the same is a thing of it selfe indifferent. Fourthly Chemnitius saith that Images are profitable in regard of the historie, and decent for the Ornament of Churches: and that the abuse may be auoided by the preaching of true Doctrine. Fiftlie, the second Councell of Nice after Saint Basill and others (followed by the Churches of the East and

and Africa) doth teach that it is lawfull to bow downe before Images : and because that the law of God is by some opposed thereunto, Thou shalt not bow down to them, the Councell answereth by distinguishing, that there are two fashions of inclining or bowing. The one Latria, which is to haue trust and confidence in that thing, before which a man boweth, or to prostrate himselfe altogether before it. The other is the inclination called Dulia, which a man vseth when hee meeteth with one of his friends : (for in the East Countreys, the custome is to bow their heads in saluting one another, as they doe put off their hats in Fraunce) in this fashion saith the Councell, it is lawfull to bowe or incline before Images : And which is more, the same Councell saith, that this inclination or bowing, doth altogether tend to the thing represented : the meaning of the Councell was explained in this verse, Hanc videas, sed mente colas, quod cernis in ipsa. Behold the Image, but honour in thy heart, that which it doth represent.

Moreover, to the end that none should thinke that this is some particular Ceremonie belonging to Images onely, the Councell and the Grecians doe hold to this day, that passing before any Church or Crosse, or in taking up the holy Bible, a man ought to encline or bow his head, which is as much as for a man in France to put off his hat: and that *οὐρανὸς*, saith the Councell, that is to say, hauing the heart eleuated up to God. The Abyssins doe not passe beyond these limits. They haue pictures in their Churches, but the people very seldome enter into the place where they are : they are not upon the Altars, towards the which they turne themselves in praying. Also if they doe incline or bowe their heads, it is in passing before Churches, Crosses, or the stones of the Altar. The Ec-



clesiasticall persons enter not into the Church with their hose and shooes on, according to that which God spake to Moyse, Put off thy shooes, for the place where thou standest is holy ground. He that commeth by a Church, if he be a horse-backe, will alight, untill he be past it. Behold here the Ceremonies of the Africanes. They of the East doe passe these limits ; especially the lesser, for they stand still, while they pray and bow their head before the images, but they kneele not downe. Ieremie saith, that it is not in fauour of the Images : for all the honour is carried to the patterne ; as if he should haue said, that they are honoured onely by accident, as when a man saluteth any one, he putteth off his hat, before his habite, without hauing any meaning or intention, to doe it in honour of his habite. So that wheras they pray before the pourtraict or Image, it is, (say they) to stirre vp themselves to deuotion, and to shew how much they honour the thing represented. All these exceptions take no place amongst the Protestants. We ought not (say they) <sup>h</sup> attribute to the Images of Saints any kind of worship, either Ciuill or Religious, for the same cannot be done without detestable superstition. It seemes that this is the greatest accusation, which the Protestants haue against the Churches of the East and Africa. Neuerthelesse this custome is not now a dayes, the auncient doctores which destroyed the Pagane idolatrie haue approued it : their deuotion did lead them to it. Peraduenture no man will thinke it strange, if he consider the persons, time, and place. Those Fathers might defend themselves, as hauing the Spirit resting vpon them in signes, which is not granted to the meaner sort of people. The Christians of the East haue beene alwayes giuen to ceremonies. It was the custome to bowe the head before the Images of Kings and Princes.

<sup>h</sup> Obs. in  
harm. Conf.  
Sc. 2.

Arta-

Artabanus king of Persia (saith Suetonius) worshipped the Eagles and the Images of the Emperours. The Grecians at this time doe argue thus: If it be lawfull to uncover the head, in passing by the Image of a King, why not in like manner by the Image of Iesus Christ?

They of these Countries doe answer, that it is not the custome amongst them, to uncover their heads before the Images of<sup>i</sup> Kings: whosoever should doe it, would be held ridiculous. In like manner, if a man should doe so before the Image of a Saint, the Protestants would call it superstition. The Romane Catholikes doe passe very often by Churches, and Images, without once moving their hats, or bowing their bodies: Neither doe they so, when they take in hand their Howers, or the holy Bible. The custome in these parts is, to put off the hat, when in publik acts the King is named: Moreover the Protestants in England doe ordaine, that men put off their hats at Sermons, when they heare the name of<sup>k</sup> Iesus. In like manner all countries haue their customes: that which is ridiculous and superstitious in one place, is held and esteemed comely and religious in another. The most expedient way would be, in stead of calling one another Idolaters and Heretickes, to exhort one another charitably, to doe all to edification; to auoid the appearance of euill, and excessse, and not to scandalize the Infidels and unbeleeuers. If any Infidell doe enter into the Church (saith S. Paul) will not he say, that you are out of your wits?

In like manner, when an Infidell or unbeleeuers doth see a Christian praying, with his eies fixed vpon an Image: will not he say, that he speaketh to the Image? Intracities, obtestations, and mutuall demonstrations doe serue sometimes to procure the peace of the Church, but iniurious speeches will neuer

12. Resp. ad Gre.

1. Can. 18.



neuer take away schismes, and the passages or places of Scripture which are alledged, to make that seeme unlawfull, which is but vndecent: do not cause eyther the superstitious to leaue their superstition, or the lesse deuout their irreligion. The strife founded vpon the Equiuocation of the Greeke word προσκυνην edifices as little. A great part of the Church will neuer consent to a manifest alteration. Those that gouerne the Church, doe sweare at their entrance, to follow the tract of their Predecessors: but it happeneth very often that euill customes doe ware away by laps of time, although not so fast as those which are good.

Epist. in ex-  
erc. vere  
pietat.

The Church of Rome neuer staieth vpon these termes, as Wicelius a Romane Catholike writeth, yea one that was verie much<sup>1</sup> affectionate. If I would (saith he) I could produce the testimony of the Primitiue Church, by the which the vse of the intercession of Saints is coroborated. But as I doe affirme this, so I also confesse, that it doth greeue me, that vnder pretext of I know not what *Dulia*, it is affirmed, that one may and ought to honour with adoration the Saints and their Images? The Diuines of the auncient Church haue preached to the people, that they must honour, but not worshippe or adore the Saints: Well then, if they haue truely spoken thus of the Saints, what thinke you, would they haue said of the Statues and Images of Saints worshipped in *Appearance*, and honored with the manner of Diuine worshippe? Those who in Churches adore Images through any appearance, seeme not much vnlike those, which in times past worshipped Gods and Goddes. Where is the sobrietie of our vnderstanding, to bow or stoope before carued or molten Images, contrary

trary to the law of God? vnlesse peraduenture wee would offend the Iewes, the Sarafins, and those which are parted from vs, through such like enormities? The strange nations, of whom we haue spoken (to wit the Christians of the East and South) haue very holily kept and obserued the law of God touching adoration, and haue honoured the soules of the Saints, in rendering to God that which appertaineth to God, and to the Saints that which appertaineth to the Saints: for who can find colours alwaies to excuse himselfe, if he daily being too much giuen to vice, doe foolishly search out extremities, by mistaking the meane?

*From this discourse of Wicelius a man may learne two things: First, that the Churches of the East, and of Affrica, are not fallen into the error of the Latines. Secondly, that in the Church of Rome there are good people, which will not be Idolaters, no not in outward appeareance, They are to be well aduised, whether it be tollerable for them to stay in the Church of Rome, and to call her Mother and Mistresse, and to hold them for heretickes which doe depart from her, and yet withall to call her Mother and Mistresse of Idolatrie. For it is certaine, that she approueth not onely the appeareance of euill, which Wicelius condemneth, but also the euill it selfe. And for the same cause Thomas of Aquin. hath beene canonised by her, yea honoured by a solemne feast, as a Saint and a true Teacher: and it is he that maintaineth, that a man ought to adore and worshippe Images with the same adoration or worshippe as the thing represented, to wit, the Image of Iesus Christ with Latria, and those of the Saints with Dulia, in such sort, that the Images are also the obiect of adoration: against which doctrine, the learned Earle*



m *Ja Apol.*  
de im.

m Picus hath written, who neuerthelesse denieth not, that a man ought to adore Images: but not, saith he, with that adoration which Thomas maintaineth.

Some man may aske, if Thomas went beyond the meane, in the adoration of Images, how shall we call that error and vice? The Image adored with Latria, shal it not be an Idole? and he that adoreth it in like maner, shal he not be called an Idolater? But this opinion is not yet forgone in the Church of Rome. Cardinall Bellarmine their great Doctor maintaineth it. We must not (saith hee) adore the Images onely by accident or improperly (as the Grecians say) but also properly, and in themselves.

The foresaid Christian people are also contrarie to the Church of Rome, in that they will not haue the Diuine essence painted, especially in the Churches: and follow the opinion of their Doctor Damascen, although that there are some Grecians in places neare to Italy, which take libertie herein, as may be seene in their Horologies, printed at Venice. Moreouer they abhorre Images of Gould, Siluer, wood and stone, as smelling of Paganish idolatry, and haue none but pictures. The conclusion of this question, according to the opinion of the foresaid people, is,

That it is lawfull, but not necessary, neither (peraduenture) profitable to bow, or vncover the head before Churches, Altars, Crosses, Pourtraitures, or Images of Saints, or in handling holy Reliques, or the bookes of the holy Scripture. That it is some appearance of Idolatrie to passe these limits. That it is plaine Idolatry to adore Images properly. That it is an imitation of the Pagans to haue Images of releefe in Churches. That it is follie, and impiety to make an image of God.

QUEST.

QUESTION. XLIII.

*Whether it be lawfull to vowe single life, whether Monkes ought to be of diuers Orders, and whether it be lawfull for them to begge.*

THE EAST CHVRCHES.



*Eremie the generall Patriarch.* <sup>n</sup> You say that you prohibite not good workes: Neuerthelesse you account holy-daies, Ceremonies, regular fasting and monastical life vnprofitable workes; that is not well done, neither doth it agree with the holy Fathers: For if you doe approue al good works, you will aproue these things, for they are good; and for instance: *Basil* the great saith, that a contemplatiue life hath one chiefe end, that is to say, the saluation of the soule.

<sup>n</sup> I. Resp.

*Theuct.* <sup>o</sup> Neare to mount *Sinai* you shall finde at this present a religious order of Monkes, which are of good conuersation and holy life, founded in times past by the great Emperour *Iustinian*: The Grecians do say that it was the first Monasterie of their religion: for others they haue none, neither would the Grecian and Trapezontine Emperours euer haue any other order, but that of *S. Basil*, Bishoppe of *Cesaria*, who instituted his order of Monkes in the East, about the yeare of our Lord 380. He caused those that professed his order to vow chastitie, which were not receiued, till they had attayned to the age of eight and twenty yeares.

<sup>o</sup> Lib. 6 c. 1.

*Genistius Pletho.* ¶ If the people giuen to meditati-

D. Pelop.



on doe not labour, it is a superstition, the third kind of impietic.

### THE SOVTH CHVRCH.

q Deser.  
Aethiop.

**A** *Luarez*, q In all the Dominions of *Prestor Iohn*, there is but one order of Religion, which is of Saint *Anthonie* the Hermite. Item. the greatest traficke in Faires and Markets, is made by Monkes.

† Dam. & Goes

*Zaga-zabo* Bishop of *Aethiopia*. With vs, the Priests, Monkes and all the Ministers of the Church doe liue by their labour; for the Church hath not, nor receiueh not any Tythes: Neuerthelesse, the Church hath reuenues and lands, which the Monkes doe Till and labour themselves, and it is not lawfull for them to begge from doore to doore, neither to wrest or wring any Almes from the people.

### THE LATIN CHVRCH.

† Sess. 9. ca. 15

**T**He Councell of *Trent*. In any Religion whatsoever, as well of men as of women, they must not make profession before sixteene yeres be accomplished.

† Extr. de  
treuga &  
Pace.

*Sixtus* *quartus*. Let not the Parish Priests hereafter say, that heresies are arisen of *Mendicant* Friers, seeing that in truth our faith hath beene illuminated, and the Church exalted by them, and especially by the Orders of the *Iacobins* and *Franciscans*.

THE

THE REFORMED CHVRCH.

THE Confession of the <sup>u</sup> *Suizers*. Those that haue receiued from heauen the gift of a single life, so that they are pure in heart and soule, ought to serue the Lord in that vocation, so farre forth as they feele themselves endued with this Diuine gift: for such men are more fit to set their minds on heavenly things, the those that are distracted with the affaires of their families.

1 Cap. 19.

The Confession of <sup>x</sup> *Bohemia*. There are bountifull and peculiar promises, made to them that are such, and singular recompenses, so that a great reward shall be giuen to this excellent worke, to wit, To him that shall voluntarily leaue Father, Mother, Brethren, and Wife. Those which haue receiued this gift, ought to take heede lest they loose it: Neuerthelesse, there must no snares be laide for any.

Cap. 19.

*Caluin.* y We reiect not Monasticke vowes for any other reason, but that they are rashly made, by those which haue not the power to keepe them.

y *Inst. lib. 4. cap. 3. 18.*

*Idem.* z Saint *Austine* prooueth, that it is not lawful for Munkes to liue in idlenesse.

z *Seet. 9.*

*Idem.* a Look how many Monasteries there are in these dayes: so many conuenticles are there of Schismatickes: And to the end that their diuision might be better knowen, they haue giuen themselves diuers names. They are not ashamed to glory in that which S. Paule had in execration, saying that the *Corinthians* did diuide Christ, when they said, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of *Christ*. And now a daies they thinke, that they may without doing any iniurie to Christ call themselves *Benedictans*, *Franciscans*, *Dominicans*.

a *Seet. 14.*

1. Cor. 1. 12.



on doe not labour; it is a superstition, the third kind of impietic.

### THE SOUTH CHVRCH.

9 Descr.  
Aethiop.

**A** *Luarez*, 9 In all the Dominions of *Prestor Iohn*, there is but one order of Religion, which is of Saint *Anthonie* the Hermit. *Item*. the greatest traficke in Faires and Markets, is made by Monkes.

1 Dam. 2 Goes

*Zaga-zabo* Bishop of *Aethiopia*. With vs, the Priests, Monkes and all the Ministers of the Church doe liue by their labour; for the Church hath not, nor receiueth not any Tythes: Neuerthelesse, the Church hath reuenues and lands, which the Monkes doe Till and labour themselves, and it is not lawfull for them to begge from doore to doore, neither to wrest or wring any Almes from the people.

### THE LATIN CHVRCH.

1 Sess. 9. ca. 15

**T**He Councell of *Trent*. In any Religion whatsoever, as well of men as of women, they must not make profession before sixteene yeres be accomplished.

1 Extr. de  
tregua &  
Pace.

*Sixtus* 4 *quartus*. Let not the Parish Priests hereafter say, that heresies are arisen of *Mendicant* Friars, seeing that in truth our faith hath beene illuminated, and the Church exalted by them, and especially by the Orders of the *Iacobins* and *Franciscans*.

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THE Confession of the <sup>u</sup> *Swizers*. Those that haue receiued from heauen the gift of a single life, so that they are pure in heart and soule, ought to serue the Lord in that vocation, so farre forth as they feele themselves endued with this Diuine gift: for such men are more fit to set their minds on heavenly things, then those that are distracted with the affaires of their families.

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Cap. 19.

*Caluin.* <sup>y</sup> We reiect not Monasticke vowes for any other reason, but that they are rashly made, by those which haue not the power to keepe them.

<sup>y</sup> *Iust. lib. 4. cap. 13. 18.*

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<sup>z</sup> *Secl. 9.*

*Idem.* <sup>a</sup> Look how many Monasteries there are in these dayes: so many conuenticles are there of Schismatics: And to the end that their diuision might be better knowen, they haue giuen themselves diuers names. They are not ashamed to glory in that which S. *Paule* had in execration, saying that the *Corinthians* did diuide Christ, when they said, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of *Christ*. And now a daies they thinke, that they may without doing any iniurie to Christ call themselves *Benedictans*, *Franciscans*, *Dominicans*.

<sup>a</sup> *Secl. 14.*

<sup>1</sup> *Cor. 1. 12.*



## ANNOTATION.

b Mat. 19. 11

c Instit. lib. 4.  
cap. 13.d Nouel. 6.  
e Nouel. 123.

**T**Here are three things to bee regarded in a Monasticall life. First, the will to live in a Chaste single life, ioyned with the deede. Iesus Christ approueth this will and this <sup>b</sup>estate. That is the cause that the Grecians did extoll it, following S. Basil, but with hyperbolicall termes, as may bee seene in their answer to the Diuines of Wittemberg: They beleeue that if it be a Diuine and supernaturall giift, then it ought not to bee esteemed vnprofitable, neither as a humane inuention. The hate which a man beareth to the abuse of a thing, ought not to preiudice the true vse of it. They call that life Angelicall: A certaine Grecian expounding that word, hath told vs, that they beleeue that the life of the Caloiers is Angelicall, as long as they doe good, but diabolicall as long as they doe euill. Secondly, is to be noted the Custome of those that will follow this institution, to associate themselves in Colledges. The Protestants condemne not that. The Monasteries (say they) were in times past houses, where some did labour and worke with their hands, others did exercise themselves to serue in the Church. The third thing to bee noted is the Vow. The Protestants likewise do not absolutely condemne it, but in that (saith <sup>c</sup>Caluin) it is made by those that haue not the power to accomplish that which they haue vowed; the same Author doth thinke that a Vow may be taken at threescore yeeres of age: For S. Paul saith, Let not a widdow be taken into the number vnder that age. That Canon of Saint Paul hath not beene obserued by his successors, for afterward were they receiued at fiftie yeeres of <sup>d</sup>age, and after <sup>e</sup>that at fortie. Neuerthelesse, the same is continued, and is as yet held in the East Churches, because it

is necessarie that he that Voweth, should haue knowledge by long experience, that he hath receiued of God power to accomplish and performe that which hee hath vowed, contrarie to which the doctrine of the Councell of Trent is, which saith, that a Vowe may be made at sixteene yeeres of age. The foresaid Churches would not allow of diuers Sects of Munkes and Friers: and therein are differing from the Latine Church, or rather contrarie to it. As touching the begging of Munkes, the proofes before alleadged doe shew that these Churches approoue it not. Amongst the Latines themselves, there were many which haue condemned it, as Pope Nicholas the third<sup>e</sup> saith. In the Churches of Africa, the solemne voves of chastitie, Pouertie & Obedience, are not used, as in the Church of Rome. Therefore the beliefe of the foresaid Churches is,

<sup>e</sup> De uerb. sig.  
c. 2.

That such may vow Chastitie, as know by sufficient experience, that they haue power to accomplish & performe their voves. And that Munkes, ought not to beare the name of diuers Sects, nor consume by their begging that which appertaineth vnto those which cannot labour.

Q V E S T I O N. XLIIII.

*Whether the Church ought to haue Festiuall daies and fasting daies, appointed: and whether there be any Diuine or generall Ecclesiasticall law, about the same.*

T H E E A S T C H V R C H E S.



Eremie Patriarch of Constantinople. & Wee ought not onely to performe the Commaundements, but also ought not to dispise the institutions

si Resp.



stitutions of Feasts, hauing in remembrance the 53. Canon of the Apostles, which saith, *If any one vpon festiuall daies eate not flesh, &c.* And the 69. Canon saith, *If any doe not fast the holy Lent, or VVednesdaies and Fridaies, let him be deposed.*

<sup>1</sup> Lib. 4.

*Nicholas.* <sup>h</sup> The Armenians doe keepe Lent, neither eating any earthly flesh or fish: and to shew themselues much differing from the Grecians, vpon certaine Fridaies they eate flesh, and drinke wine, and all other food that pleaseth them.

<sup>1</sup> Lib. 2. cap. 21

*Vilamont.* <sup>i</sup> The Grecians obserue not the foure times nor the Vigilles: they eate flesh euery Saturday: they haue foure Lents in the yeare. The Armenians keepe not Christmas day holy.

<sup>1</sup> Desc. Sar.

*Gagnin.* <sup>k</sup> The Moscouites doe celebrate many feasts of saints: but not vpon those daies that the Romanes doe celebrate them: they haue not at all the feast of *Corpus Christi*: vpon the festiuall daies the chiefeest amongst them, after seruice, doe spend the time in eating and drinking, but the Cittizens and Artificers doe betake themselues to labour and Domesticall affaires, and other businesse, saying, that it is for Lords to keepe feasts, and to abstaine from labour.

*Genebrard* hath brought to light the Calender of the Syrian, Greeke, and Latin Churches, wherein one may see the difference touching feasts.

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#### THE SOUTH CHVRCH.

<sup>1</sup> Cap. 7.

**A** *Luarez.* <sup>1</sup> The Æthiopians doe keepe Lent, and do beginne it the Munday after *Sexagesima*, (ten daies before

after Shroue-Teweſday ) and ſo they make their Lent to continue fifteene daies longer, taking thoſe daies for aduantage, becauſe that they faſt not on Saturdaies.

Their manner of faſting is, *NOT TO EATE* vntill night, communicating euery day, which is the reaſon why they ſinge not the Maſſe during that time, but only in the night: and after ſeruiſe they communicate, and then goe to ſupper. And euen as they haue theſe fiftie daies of Lent: In like manner they take other fifty dayes after Eaſter, and the Pentecoſt, wherein they faſt not, and then when it is not faſting day, they celebrate Maſſe in the morning, eating fleſh during that time, without excepting any one day.

*The Lord of Eſcales* hath brought to light the Calender of the Church of *Æthiopia*, wherein one may ſee the feaſts and the faſting dayes there, and how much they differ from ours.

THE LATIN CHVRCH.

**T**He Councell of Lyons. <sup>m</sup> It muſt be declared to the Lay people, what times they muſt keepe holy in the yeare; to wit, euery Sunday from eue to eue, and to eſchue all imitation of the Iewes, they muſt alſo keepe theſe Feaſts, *Chriſtmas*, *S. Steuen*, *S. Iohn*, &c.

<sup>m</sup> De Conf. diſt. 3. Pro-  
nunt and m.

The Faſting-dayes of the Latine Church, are ordai-  
ned *De Conſecr. diſt. 3.* and elſewhere.

THE REFORMED CHVRCH.

**T**He conſtitutions of <sup>n</sup> *England*. Seeing that the Au-  
thoritie of the holy Fathers, grounded vpon the ex-  
Hh ample

<sup>n</sup> Can. 33.



ample of the Apostles, hath commanded to celebrate Prayers and Fasting in the solemne ordination of Ministers, and to that end, hath ordained certaine prefixed times for the foresaid Prayers and Fastings: Wee honouring their Holy and Pious institution, doe will and ordaine that hereafter no Priests nor Deacons, bee ordained, but vpon those Sundayes, which follow immediately after the Fasting of the fower times, vulgarly called the *Ember weekes*, hitherto kept in the Church of Engla. d.

o Of the yere  
1595. Art. 15

The Synod at *Torun* in o *Poland*. We haue thought it necessarie to appease the wrath of God with Fasting and Prayers, assembling our selues together with one consent at certaine times. And to the end, that wee may not ordaine any new thing touching this matter, we haue Dedicated vnto Fasting, the dayes accustomed foure times in the yeere, which are vulgarly called the dayes of abstinence: Neuerthelesse, we will not hinder the faithfull to follow their deuotion, in obseruing Fasting and Prayers at other times: but on the contrarie side we doe exhort and stirre them vp thereunto.

*Oecolampadius*. Wee haue not learned out of Gods word any distinction of meates: Neuerthelesse, that we may pray more sincerely, wee doe abstaine, not without fruit, from meates not prohibited: In consideration whereof, the fathers haue consecrated fortie dayes before Easter for to Fast.

In 4. Dec.

*Zanchius*. P The ancient institution of Lent cannot be simply condemned, but the necessitie which is enforced. *Item*. *Telesphorus* about the yeere 139. maketh mention thereof, as a thing obserued before his time.

We

We doe ordaine (saith he) that all the Clergie doe abstaine from flesh, seuen whole weekes before Easter. Saint *Ambrose* saith that before, Lent continued but fixe weekes.

The feastiull dayes of the Church of England are set downe in the Booke of Common Prayers of the said Church.

*Chemnicus* and *Zanchius* doe note those feasts which are kept by the Protestants of *Germanie*.

## A N N O T A T I O N.

**T**HIS Question might haue beene omitted: Neuerthelesse because that there are too many, scrupulous people, which take more heede to the externall seruice of God, then to the truth of beliefe, it shall not bee much besides the purpose, to giue here aduertisement touching Feastes and fasting. It is therefore to be understood, that the Apostles neuer made in common any order touching Feasts and Fasting: If they had, it would haue beene knowne, for the Tradition would haue beene alike amongst all Nations, which is not, nor neuer was. Incontinently after the time of the Apostles, the Churches of Asia, where Saint Iohn gouerned, yea, where S. Peter and S. Paul taught, were found to differ from the Church of Rome, touching the Feast of Easter. There is no doubt, but that the Feasts of the Apostles were ordained a long time after their decease. As touching fasting, there are two sorts: The one (which is truly and properly fasting) is abstinence from all kind of meate: this fasting is obserued and very much used in *Æthiop*, and amongst all the *Iacobites*. The other kind of Fasting, is an abstinence from the



91. Tim. 4. 1.

*most delicate and delicious meates. Against which Fasting, the Protestants doe bring this sentence out of S. Paul. 9 The spirit speaketh euidently, that in the latter dayes, men shall giue heede vnto the spirits of errour, and do Strine of Diuels, which teach lies through hypocrisie, commanding to abstaine from meates, which GOD hath created, to bee receiued with giuing of thanks. Some will demaund whether the Protestants doe pretend, that this place of Scripture is absolutely against Lent and obseruation of Fridayes: Zanchius answereth no. Lent was instituted before the yeere 139. and the Author is not knowne: For the constitution of Telesphorus serued but to confirme that, which was then already receiued: So that if some of the Apostles were not the inuenters thereof, yet it is certaine that it was some of their Disciples, all the rest consenting thereunto. The saying also of S. Paul cannot be applied to that institution; for S. Paul saith, that this forbidding should bee in the latter dayes. The same Zanchius saith, that Lent was free untill the time of Pope Gregorie the seuenth, that is to say, untill the yeare 1075. And that this Pope did forbid (in the Latine Church) to eat flesh, vpon paine of mortall sinne: And that this prohibition so absolute and exact, is that whereof S. Paul speaketh: For otherwise it is not a true prohibition or forbidding. The Romane Catholikes do bring other exceptions, to wit, that these meates are not forbidden as euill of themselves: Another answereth them, that Saint Paul saith, the use of them must not be forbidden, and speaketh in the same sort of Marriage, which is not forbidden, but onely to those which haue vowed neuer to marrie. Also vnlesse one doe vow not to eat flesh, the use ought not to be absolutely forbidden him. The Latines say also, that they for-*



forbid it not, but for certaine times. The contrary part doth reply, that it is euer a forbidding. That which is white for one day (saith<sup>r</sup> Aristotle) is no lesse white, then if it had beene so a whole yeare. As for the Christians of the East, they are more exact obseruers of Fasting and abstinence then the Latines are, although that their Church hath not this doctrine, that it should be vnto them a mortall sinne: Zeale and deuotion is many times imitated by superstition. The Reformed Churches haue their Fast, and do keepe them straightly, and the common people amongst them might fall into some scruple of conscience, but that they are oftentimes aduertised of their Christian libertie.

*r Eth. i.*

It hath beene said before, that the Ethiopians doe beleene, that the commandements of the Church doe not binde a man vpon paine of mortall sinne. And in that point they are manifestly on the Protestants side, as the Grecians also are, if they hold that which their auncestors held: all alike doe beleene, that the Bishoppes may both make lawes, vse their censures, and impose certaine punishments vpon the infringers or breakers of them: but not forbidde as God, If thou dost eate of this fruit, thou shalt die the death, both temporall and eternall. So that some scruple is noted among Christians, but the doctrine which they confesse, is,

That the Church may ordaine holy or festiual daies, together with abstinence of all or some kind of meats: neuerthelesse not so as to bind the conscience, without contempt or scandall: and the diuers practise thereof doth shew, that there is no Catholike ecclesiasticall law, which hath ordained either festiual daies, or fasting daies, or the manner of keeping those feasts or fasts.

Hb 3

The



¶ *The Conclusion of this Treatise.*

**T**He Councell of *Basil* hath declared the Pope to bee subiect vnto the Church. If the same were beleueed at this day by the Latines, as it is by all other Christians, it were sufficient to make a peace. If the Pope may transport that Sea out of Rome, the Church may doe it farre better; yea the East Church might haue done it at such time, as it was greater then the Latine. It followeth also, that all that the Popes haue ordained, approued, or tollerated, is vnder correction. If there had not beene ambition in him, or in his Clergie of Rome, hee would haue heard the Catholike voyce of the Church: This ambition is the cause, wherefore the Grecians doe call him an Arch-hereticke, the Indians a reprobate Bishoppe, the Protestants the sonne of perdition. Those that liue vnder him vse not these termes: Neuerthelesse they are not farre wide from this beleefe. If the Duke of Venice should presume to call himselfe Monarch, and that the most part tooke armes against him, calling him Tyrant, Capitall and Principall enemy of the Common-wealth; and that there were others more patient then they, which confessed that in truth he was not such a one, as he counted himselfe to be: neuerthelesse beleueed that he ought to be supported: I pray you would not all these Cittizens agree together in the principall point, although they were of diuers opinions in the manner of proceeding?

<sup>a</sup> *De Sac.*

<sup>b</sup> *Vpon the  
2. Epistle to  
the Thess. cap  
2.4.*

Father <sup>a</sup> *Coton* after many others, maketh an argument here, which he thinketh to be inuincible: The Sonne of Perdition (saith he) must sit in the Temple of God according to Saint *Paul*, that is to say, in the Church of God, according to <sup>b</sup> *Crysostome*: And we must not goe out of the Church, for out of it there is no saluation; therefore we must continue vnder the sonne of perdition.

*Answer.* The Temple of God is all the earth: in this Temple there are many Episcopall Chaires, which (as Pope *Pelagius* saith) are one nuptiall bed of Christ, that is to say, which make  
but

But one Church, which begetteth children to God by baptisme. Well then, if hee that sitteth in *S. Peters* Chaire teacheth not at all, who will gaine-say, but that without forsaking the Church, one may goe to heare him which sittes in *Saint Peters* chaire at Antioch, among the *Armenians*, or in the seate of *S. Andrew* in Constantinople? Some will say that the Protestants doe not take this way: But we haue shewed that if ceremonies were laid apart, and that *Logomachies* were eschued, there would want but little of agreement: and scarce would there be any discord, but onely in these foure points: First, about Images: Secondly, praiers to Saints: Thirdly, the time of making Monasticall vows: Fourthly, about the conuersion of Bread and Wine in the Eucharist, and peraduenture not so great as is imagined.

*o Stan. Or' ch.  
Ep. ad Ho-  
sum.*

For the first, it is decreed in the second Council of *Nice*, that one should put off his Hat in passing before a Church, a Crosse, an Altar, an Image or portraict of a Saint, hauing the heart lifted vp to God. The Protestants doe call the same superstition. See, here is a great heresie, a trimme subiect to diuide Christianitie! *Panigarolas* confesseth that one may altogether let passe Images, why not then this ceremonie? The Catholicke Romans know well enough, that sometimes they were not vsed at all. And *Wicelius* saith that wee ought to eschew all appearance of euill. In the time of *S. Basil* there was tolleration herein. *Vigilantius* brake the peace, peraduenture his iniurious speeches haue beene the cause, why men did more in hate of him.

The second Question, whether one ought to recommend himselfe to the Prayers of the Saints, is of the same nature. They of the East Churches doe confesse, that the Saints doe not vnderstand our Prayers: Neuerthelesse, that the holy Ghost which they haue, doeth induce them to pray and to crie *Abba* father, (saith *S. Paul*) that is to say, in generall, for those that recommend themselues to their Prayers. The Protestants doe confesse that the Saints doe pray, and that one may wish or desire, that they would so doe; notwithstanding, they hold it absurd to addresse our Prayers vnto them, seeing that wee doe  
know



know that they vnderstand vs not. *Melancton* thinketh that one might peradventure vse the ancient maner, that is, to direct our Prayers to God, in making mention of the Prayers which the Saints doe make: So that all doe tend to the same end, but doe differ in termes.

The third difference is of lesser importance. It is certaine that in the time of the Apostles, the widowes were receiued, without any regard to their age: If there had beene no abuse, *S. Paul* would not haue made mention of Reformation. If the *Caloiers* of the East, and the *Antonians* or *Estifans* of Aethiop, are not good people, it is for the Bishops of those Prouinces to provide and see to it, as also they ought not to thinke much, that other Nations haue found out a lawfull remedie.

The fourth and last point, is the Question so much disputed vpon now a dayes, touching the changing of the Eucharist. Here without doubt is a difference in mens beliefe. But the Reformed Churches haue not debated against the Catholike Church, and are not seperated from them of the East and the *Africans*, for they were not in their vnion. Moreouer, those that denie it, shewe themselues ready to communicate with them that beleecue Consubstantiation, which notwithstanding by their saying, is almost as contrarie to the Articles of Faith, as the *Romane* Transubstantiation. Lesse occasion haue they to hold themselues seperated from the other Apostolicke Churches, which (as hath beene said) beleecue not Iesus Christ to be any where else then in heauen, touching his humanitie: And their beliefe, containeth not any thing that doeth contradict the Scriptures, although they be not able to conclude the same necessarily out of the Scriptures.

The beliefe of these Churches is, that by Prayers the Bread is changed into the body of the Lord, as Christians are, and that in both there is a change not onely in name but really. Because that some supernaturall thing proceeding from the matter of the body of the Lord, which is onely in heauen, is infused into the matter of bread, and from thence passeth into the soule of the Communicant, and hath the place of forme both in the  
one

one and in the other, and causeth that both the one and the other be called, after a speciall fashion, the body of Christ: Because that they suffer a change through the obtaining of a new forme, or else their forme suffereth a change through the obtaining of new faculties. And that is the reason, why aswell the said Churches as the Reformed, doe confesse that (as *S. Paul* writeth) *The bread is the Communion of the body of the Lord*; The difficultie therefore lieth in this point, to wit, whether the Bread hath positiuely in it selfe this forme or faculties: to communicate them vnto the Soule by it selfe: Or whether the soule receiueth them of the Bread, because that the holy Ghost which is present in the Bread, as in all things, causeth that when one receiueth this bread, he receiueth the body of Christ, by meanes of this essence, or faculties which proceede immediatly from the same body. If there were as much Charitie in men as zeale, they might find this aboue mentioned tollerable, vntill an vniuersall and lawfull Councell.

In the meane time, it is the part of the louers of truth, and enemies of heresies, to search and seek out the truth, sufficiently contained in the holy Scriptures, wherein if they find any obscuritie (which they shall not in those things necessarie to saluation) it is their part to haue recourse vnto the voice of the Churches, to the which our Lord hath promised his assistance. And if they be not of one accord, then to suspend their iudgement: or else with a holy libertie to trie all, and to retaine that which they take to be good in euery one of them. If you proceede thus (Christian Reader) you will no more say, I am of *Paul*, and I am of *Cephas*, but rather you shall bee true Catholickes and Orthodox Christians, and in no maner Idolaters or Heretickes, Grecians nor Romanes, Papists nor Huguenots, Lutheranes nor Caluinists, Protestants nor Puritanes: and make them lyers, that seeke to staine your beautifull and holy profession, with names so infamous and vnworthy of honourable people and true Christians.



## AN ADVERTISEMENT TO THE READER.



*H*ose that do build Religion on Ceremonies, will thinke that this Booke is lame or maimed, because that it doth not declare those, which are obserued by euery Nation: But we thought it a labour as much vnprofitable, as enuious to the most iudicious Readers. Calecas a Romane Catholicke hath written a volume against the Grecians, wherein hee speaketh almost of nothing else. That we may not omit any thing of importance, we doe aduertise, that there are two euill Ceremonies found among the Grecians. The first is, that they vse Leauened bread in their Sacrament: The other that they abstaine from things strangled and from blood: In both they thinke themselves grounded vpon the holy Scripture, The Grecians hauing opposed themselves against the Latines, doe reprehend them because they vse little Wafers unleauened, and not ordinarie Bread, as our Saviour did. They doe not thinke that this word Bread, agrees to those Hosts or Wafers, and that most commonly that name is not giuen them. Moreouer to make their fashion seeme better, they haue thought good to say, that Iesus Christ did not institute this Sacrament in the dayes of sweete bread. As for unleauened Bread, the Romane Catholickes doe not insist much vpon it. And it is not so important a matter of faith, to know vpon what day the Sacrament was ordained, provided that one pretend not to preiudice thereby the Historie of the Gospel, the passages or sentences whereof may bee better reconciled through the one, then through the other. As for abstinence from things strangled and from blood: It is founded vpon the decrees of the Apostles assembled in Ierusalem, the which Decree they doe not thinke to be abrogated, because that their Church which they hold to be true and Catholicke, hath still obserued it: Yea, this manner of abstinence hath beene confirmed by the sixth Synode. There is likelyhood that they haue remitted this to a generall Councell, for they haue not much pressed this point against the Latines. The Aethiopians are both in the one and in the other, on the Romanes and Protestants side. In

France

*a* In answer  
to the con-  
fession of  
Ausburg.

Acts 15. 15.

## TO THE READER.

France the Protestants doe use leavened Bread, after the fashion of the Grecians.

Against the Churches of the Abyssines in the South is objected that they are rebaptized every yeare: But the Ambassadour of Prester-Iohn saith, that the cause why they bath themselves in Rivers and Ponds, is not because that they thinke it necessary to salvation, but they doe it upon the day of the Epiphanie in remembrance of the Baptisme of our Saviour. It is to be noted, that this ceremonie is new amongst the Abyssins: for their King David which raigned but about some hundred yeares agoe, said that the same was by the institution of his Grandfather. The Romane Catholikes haue no occasion to impute this unto the Abyssins for an error: seeing that in the Church of Rome they baptize Bells, and contrary to the practise of the Apostolicke Churches, they sprinkle water every day entring into their Churches, for remission of veniall sinnes, a custome taken eyther from the Iewes, as the Grecians doe reproach them, or else from Pagan Idolaters.

The other accusation against the Iacobites is, because that they tollerate Circumcision: upon which Berthius saith thus: They circumcise their children, both Male and Female, but they borrow not that from the Iewes: (insomuch that the same is not for any Religion sake, as Aluares also saith) but it is an auncient custome, for Herodotus witnesseth, that the Ethiopians in times past likewise used it. It hath beene likewise thought by some, that the Iacobites baptize with fire: But the Historiographers and those of the Countrey doe certifie us, that the same is not so: but they make incisions in their temples, either for comelines, or els for their healths sake. If the Ethiopians haue no other errors, then those which appeare unto us, we might (peraduenture) appropriate unto them by

better right that place of Scripture, vbi cubas in meridie,

then the auncient Donatists could attribute it  
unto themselves.

(\* \*)

F I N I S.

Gant. ca. 1.



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